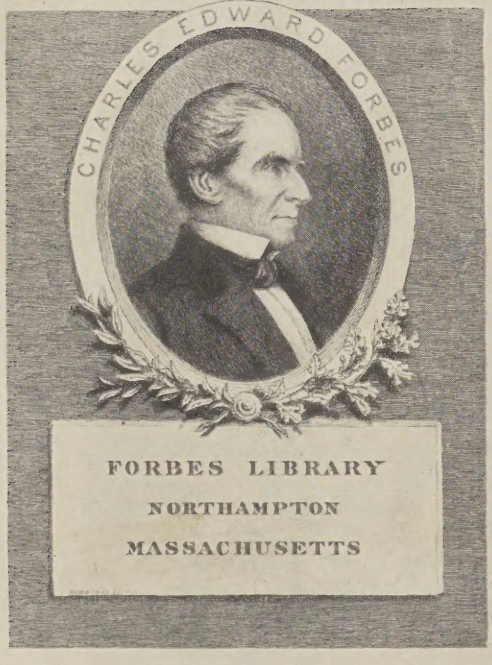

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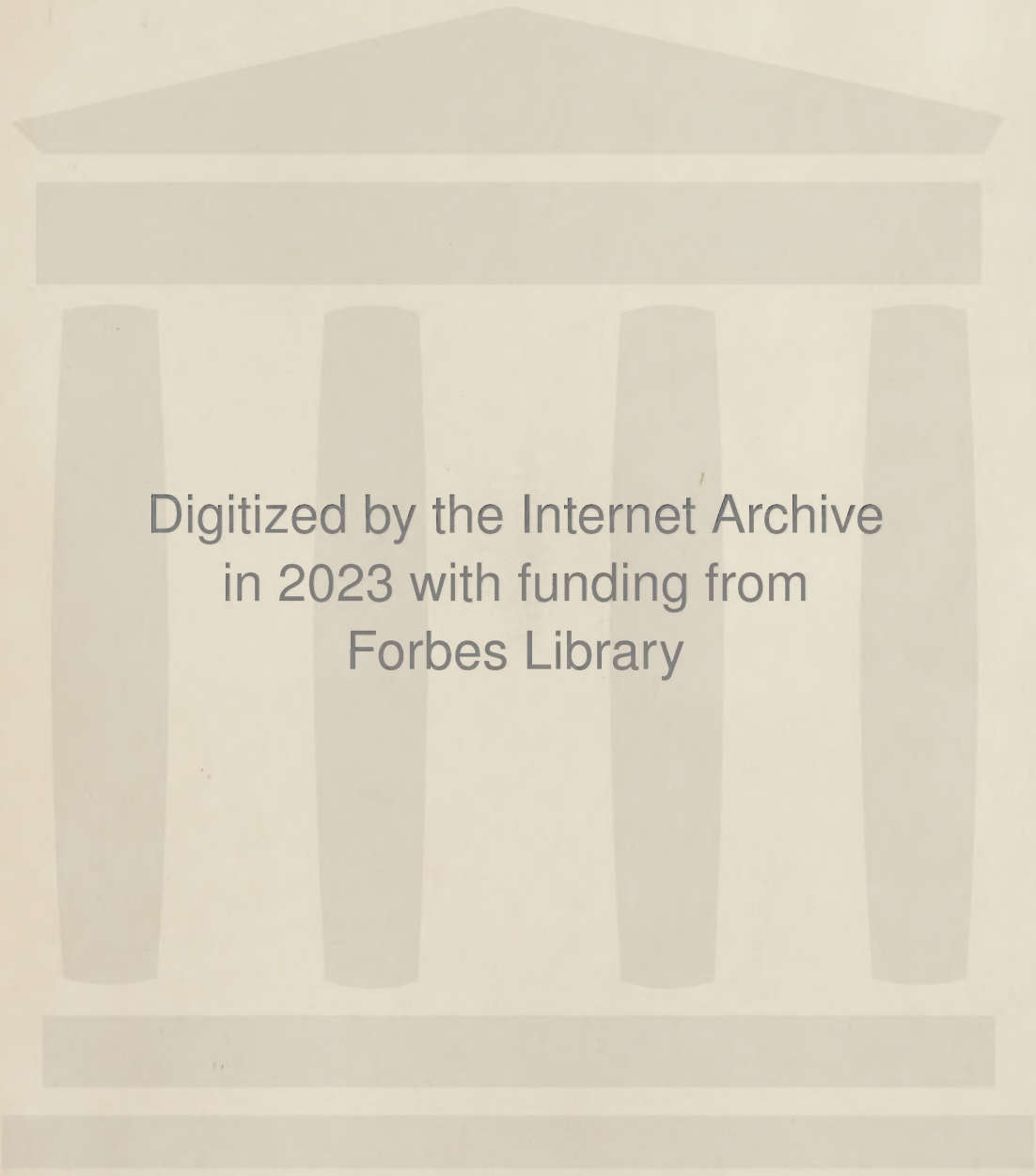
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Blue Book — or Miscellaneous No 5.

Influence of Religion (Pagan) on Civilization.

[Guizot. &c Misc. 7. 361. N.A. Review Jan. 1839.

The first decisive change from the patriarchal to the civil state has been made under the auspices of religion. The first lessons of Theocracy are — acquaintance with a few rude arts — such a knowledge of power as to lead man to found it upon combined action and general principles — feeling that enjoyments may be heightened by social intercourse and developement of domestic affections — entire obedience to the Power in whose name these gifts are made, & consequently to those privileged beings [Priests] through whose mediation they come — there are the first steps by which man is led on in his rude condition of mere animal existence to a consciousness of higher capacities & a desire for more elevated enjoyments. — Action, not repose, is the state of nature. When man is once aroused, the tendency is to greater & more rapid advancement. This would continue, were it not that the interests of the individual or of a caste rise up in opposition to the interests of society — in opposition to the further extension of knowledge. These interests lead each individual to strive to throw a barrier around his own possessions, to hide his acquisitions from every eye except those associated with him in interest & power. Hence privilege and its corruptions (a long train) and hence religion & duty assume that mysterious & symbolic language which is understood by only a few, but extends its tremendous power over all.

The Priesthood, who had first held out the allurements of civilization, having derived all the benefit they desired from this partial progress, seek to check the feelings they had awakened. They then speak of forbidden knowledge; of mysteries which all are bound to revere, but which none but those in whose hands the awful deposite has been made [themselves] can interpret & understand. They people the streams & groves and the whole world with invisible agencies; they tell of

Influence of Religion (Pagan) on Civilization — continued

sudden judgments, awful warnings, & dark manifestations of the Divine will, until every object in nature is converted into an engine of their pleasure, and every phenomenon becomes the terrific instrument of their power.

This is the decisive moment in the history of Society. A struggle now begins between the teacher & the taught; between those, who, having shown man what his powers are, would withhold his rights or terrify him from the exercise of them; and those whom the consciousness of power leads to claim for their own use all the advantages that can be derived from its exertion. There is then the resistance of a few half enlightened men to the pretensions of a cunning and selfish caste. Wherever the caste has triumphed, fixed laws have been set to the progress of the mind and man has become the timid & cringing instrument of an imperious theocracy. But wherever the resistance has proved successful, man has followed with a free step the career of improvement.

Greece. Here the civil power, at an early period, engaged in a contest against the sacerdotal, and the yoke of the priesthood was shaken off much sooner than in Italy, and Grecian freedom, literature and art were the consequence.

Italy. Here the arm of the priesthood weighed heavily upon the people for a long period, and the development of mind was partial & slow. Even when the power of the hierarchy was undermined, it was still supported by its inexhaustible resources of artifice and fraud, and the mind, broken in to the yoke, was no longer capable of vigorous exertion. In Italy this theocratic principle was interwoven with all the political and civil rites of the State. Dependence was placed upon this principle for strengthening the ties of the community.

The Priesthood of Italy.

The intervention of the priesthood was seen in all the more important deeds of the people, for the purpose of securing their dominion. Religious rites sanctified every civil act. There were annual festivals in groves, on the banks of streams, &c. The walls of their cities were dedicated to some Divinity, and the divisions of the soil were drawn with religious ceremonies. The priesthood also invented the mysterious art of divination, and man was taught that no action could be successful, unless it had first met the approbation of those whom the deity had endued with the power of penetrating into the future. Yet the yoke of the priesthood was not always tyrannically used. Their chief aim was to make sure the authority they had obtained, & turn to their own advantage the intellectual & physical powers, to which they had been the first to give a true direction. Their power was not much dreaded, and of course not much felt. It is when opposed, that such experienced despots display their true character.

Nothing draws so tightly the bands of government as the conforming of every command of the secular ruler, by the precepts of the guardians of religion. The mass of mankind do not distinguish their political duties from their moral responsibilities.

Many things peculiarly fit man in the earlier stages of his political union to render himself the willing slave of any class that is cunning enough to govern him by the tempered command of his hopes & fears.

Ancient Italian Aristocracy [Priests & others] The men who obtained the superiority over their fellows, had from the origin of their institutions, the possession of important rights

Ancient Italy—

They had been consecrated to the service of the Divinity from their birth. A mysterious sanctity surrounds them. They had gathered together the scattered tribes and shown them the advantages of civil union & united exertion; they had taught them the first arts of life. They reserved to themselves power & duties which others could not perform, & secured them by oaths, rites, & invariable custom. They alone were eligible to offices of trust; they performed all religious functions; they were sole interpreters of the divine will.

Italian Mythology was at first purely rural—displays of gratitude for the seasons, harvests, &c. The first deities inhabited woods and fountains. Their simple allegories were addressed to the understandings and feelings of the people. Their deities were subsequently invested with mysterious symbols by men skilled in the lore of Egypt, the cradle of superstition. Janus, Saturn & others were transformed into different beings.

Etruscan Theology comprised the idea of a Supreme Being, endued with infinite power, & reproduced in all created things. Jove or Time was the first emanation of the Supreme, and he had a council of 12 assistant deities. There was a great variety of inferior deities. A pure atmosphere originally surrounded all these deities: the Gods of the Italians had nothing in common with the sensual & passionate divinities of Greece. That mystery of human life—the origin of evil—led the Etruscans to embrace the doctrine of two adverse principles.

They aimed at the preservation of their own power, not the instruction of the people. Hence, they pretended to predict the issue of any event by throwing dice into the waters of Aponus. Hence the Praenestian lots.

Augury, one of the strongest weapons of the Priesthood, was peculiar to the Italicans. Vages was honored as its founder. His oral lessons were committed to writing by his followers, and thus were formed the Etruscan rituals, which contained the mysterious tenets of theology. They were translated into Latin, & illustrated by ample comments.

Religious festivals were of equal importance to the priesthood. They were at first simple & unpretending, but the priests artfully introduced changes, & required a more pompous ceremonial, & more rich offerings; the images became more costly, & more showily wrought, and struck a deeper terror into the minds of their worshippers. There were several ranks of priests. The high priest's office was the privilege of particular families. The priesthood was powerful, as directors & ministers of public worship, and as guardians & interpreters of the laws. Yet their station at the altar did not exempt them from being soldiers & civil officers.

The deep rooted power of the priesthood could not withstand the influence of advancing civilization. As early as the 5th century of Rome, the authority of the priesthood had ceased to be felt. New deities and new rites had been introduced from the Greeks, but morals lost by the change. Sensual mythology took the place of the primitive religion of Italy.

The arts were an instrument in the hands of an all powerful priesthood, which they wielded to promote their ambitious views. The artist was obliged to subserve the priesthood.

6

Priesthood.

The object of every corporation is power — the first object — and if the union be based upon human credulity, every species of dominion is its natural accompaniment.

1 The Italian Priesthood preserved a rigid monopoly of all the knowledge of the age.

2 They applied this science to the government of society with a view to the extension of their own influence. Man bends readily to the shrine of intellectual power; and when to this, is added an apparent command over sacred things, and a knowledge of futurity, man becomes a humble supplicant to such a mysterious being.

The Italian Priesthood taught that all knowledge was the immediate gift of the deity, and on this foundation they reared their fabric, and thus subjected the ordinary acts of life to the ordeal of their judgment. These revelations of the deity were (they said) too profound for common understandings & none but his favored servants could comprehend them.

These priests did study nature, and made many curious observations. The inspection of the bodies of victims gave them some skill in anatomy.

Their tradition of the creation resembled that of Moses. Demiurgus was 6000 years creating the world. In the first thousand he created the heavens & earth; in the 2d, the firmament; in the 3d, the seas & all waters; in the 4th, the sun, moon & stars; in the 5th, animals of land, sea and air; in the 6th, man was made. At the end of another 6000 years, the universe would return to chaos again & then a new creation would take place.

Astronomy.

It has been clearly shown by Delambre that no nation in the infancy of society has the least claim to that knowledge of ~~Astro~~nomy which has been attributed to them. There is a vast difference between an attention to the appearances & movements of the heavenly bodies, and a satisfactory science upon them. There may be a course of observations where there is no body of science. (N.A. Review. Jan. 1834

Agriculture.

This is one of the first & most important steps in the path of civilization. Roaming men must become more stationary must become attached to place, to home, to family, before there can be much foundation for civilization.

No part of a population adheres so rigidly to ancient maxims and primitive customs as that which is devoted to the cultivation of the soil. Ibid

Pagan Rites — were engrafted upon the simple usages of Christianity. The fires which were once lighted for for a heathen goddess, now blaze in honor of the Virgin Mary. [Palian and Lupercalian games - Ibid.

Government. The great and only legitimate object of government, agreeably to our estimate of human rights & duties, is the happiness of the governed. Ibid.

Nov. 9. 1832.

Ancient Lawgivers.

These men, that they might secure the reception & authority of the new order of society introduced by them, always pretended to be authorized to impose laws by some divinity. Thus did Menes in Egypt (instructed by Mercury he said); Cadmus at Thebes (by an oracle); Minos in Crete (by Jupiter); Lycurgus at Sparta (by Apollo); Zathraustes among the Arimaspi; Zamolxis at ----; Numa at Rome (by Egeria.)

These men did not invent religious systems, but artfully improved those in existence to establish their civil institutions.

Moses did not proceed in this manner, though accused of it by Strabo and Diodorus Siculus. He proved his mission to be really divine. Neither did Moses employ religion to support his political institutions, but his civil constitution was designed as a means of establishing pure religion, & preserving it. He reversed the usual order.

Jahn. Hebrew Com.

Egyptian Priests

They were a separate tribe, and performed all religious services, and all civil services to which learning was necessary. They were a learned nobility & hierarchy; the office was hereditary & no one from another tribe could be received among them. They paid attention to natural philosophy, history, medicine, astronomy, geometry, history, &c. They were physicians, surveyors of land, keepers of archives, judges, counsellors of the king, who was one of their tribe. They were liberally rewarded; they possessed large estates in land (Diodorus Sic. says they had 1/3 of all Egypt;) and had stated salaries from the king.

Jahn

Jewish Priests. Jahn says it was necessary for them to make some show of grandeur, or be despised by the common people, who can be moved by nothing but external splendor

Hebrew priests & Levites.

They had 48 cities with small suburbs, but no other land. They had besides, one tenth, or the tithes, which was half as much as the Egyptian gave their king. The priests alone had also the first fruits of animals and the first fruits of the soil which amounted to one sixtieth part of the annual income of a Hebrew; the ransom of the first-born male; the trespass offerings; most of the sin offerings; the skins of the burnt and sin offerings; that which was devoted; the breast and shoulder of peace offerings; a shoulder, maw and both cheeks of all sacrificed animals

The Levite's income was 5 times the income of an ordinary Hebrew: that is, 12,000 adult Levites had 1/10 of the income of 600,000 Hebrews. The priests had 1/10 of the tithes, besides the perquisites above noticed.

After the defection of 10 tribes under Jeroboam, the priests & Levites all attached themselves to the kingdom of Judah, & thus received only the revenues of 2 tribes.

Jahn.

Zoroaster.

The reformation by Zoroaster took place under Cyaxares E. 643 to 603 B.C. The principles of his religion were much more ancient than himself. He only purified the ancient religion from abuses as he says. The religion of the Medes, &c. was not grossly idolatrous, & bore considerable resemblance to the Jewish religion. The religion of Zoroaster had extended to Babylon as early as 587 B.C.

The Israelites were carried into captivity to Media, &c. 722 B.C.
Jerusalem taken by Nebuchadnezzar 606 B.C.
Captivity of the Jews & Jerusalem destroyed, 588 B.C.
Release of the Hebrews by Cyrus 536 B.C.

Jahn

Birth of Christ. The year is uncertain. Our common era was
m. 2, 243 first used by Dionysius A.D. 526 and introduced into the
western church by the pope 532. This era places the birth
of Christ some years too late, but whether the difference
is 2. 3. 4. 5. or even 8 years, has not been determined. John.

Temple of Janus. The assertion that this temple was shut, because
of general peace, at the time of Christs birth, rests entirely
on the authority of Orosius, who wrote in the 5th century.
No earlier writer alludes to it. [False, no doubt] John

Omens. The omens which are said to have preceded the destruc-
tion of the temple of Jerusalem are unworthy of
notice, though related by Josephus & Tacitus, and also in the
Talmud. John.

Great Synagogue. The Great Synagogue, so much celebrated by the
Jews, was nothing but a succession of individuals, who
distinguished themselves in the civil & religious affairs of
their country, after the captivity. The last of them was Simon
the Just, who became high priest 300 B.C. The Jewish traditions
that Simon revised & completed the Sacred books cannot be
relied upon; the notices on this subject are too recent. John
Traditions (like the above) are generally founded on some truth.
Jewish Traditions. These additions to the Mosaic Law called Tra-
ditions were introduced by Socho, President of Sanhedrim
before 260 B.C. — so say Jewish writers. The opinions of the
Traditionists began to find opposers about 250 B.C. and
these opposers gradually formed the Sect of Sadducees.
John.

Josephus, the historian. John accuses him (175 to 171 B.C.) of relating things in an obscure & inaccurate manner, as to that period — of negligences & mistakes, and says he had no sources of information except what we possess, relating to that time.

Origin of Rebellions. "The oppressed are always disorderly and
P. 30. line 3. 38 seq. mutinous. A spirit of revolt has been thought peculiar to some religions & to the bias of certain nations; but this is a groundless prejudice, for men are naturally inclined to a state of peace. Allow them liberty of conscience and the right of enjoying and accumulating property, and there will be no rebellions against the government."
"It is under oppression that men are most restless, and seek redress by any means, though they often deepen their misery in the search."
Basnage, History of the Jews.

"The Talmudists are always ignorant of history." Basnage
The Jews had a propensity to disorder history by introducing fictions for truth, even when not creditable to themselves. Ibid

St Chrysostom, in his statements about the attempts of the Jews to rebuild Jerusalem under Adrian, "writes like an orator who does not pride himself on accuracy" — that is, he writes falsehoods, for there was no such attempt under Adrian &c.
Basnage

The Jewish Rabbins or learned doctors in 2d century & after were mechanics, and had some trade. Some suppose they labored with their hands in emulation of the Apostles & their successors who labored with their hands for a subsistence. Both were forced to labor by necessity.
Basnage

12

Assertion. "We may assent any thing for truth when we assume the right to decide on what must always be uncertain."
Basnage

Judaism. The religious worship of idolaters has much in common with the religious rites of the Jews; but it is not to be inferred that idolatry necessarily derives its ceremonies from the Jewish church. Rites resembling those of Judaism may have been instituted without being borrowed from the Jews.
Basnage

The Heathen have customs & rites resembling those of the Catholics. Rites which are the inventions of men often are similar in different countries.
Ibid

Magistrates. We read of no permanent magistracy among the Jews previous to the Captivity. The later Jews fictions to find the origin of their Great Council of Seventy in the 70 elders who aided Moses, but apparently without foundation.

Canon of the Old Testament.

We have no credible historical testimony that Ezra made a collection of divinely inspired books, and put it in the people's hands as their guide.

Palfrey - on Jewish Antiquities

The "Men of the Great Synagogue" are said to have arranged the canon of the Old Testament, but this is a Jewish Fable. No such body of men is known in authentic history. Same

There was no uniform canon of the Old Testament till 3 or 4 centuries after Christ. The several books are to be judged by us on their several and independant grounds of evidence. Ibid

The list of Jerome (he dies A.D. 420) and of the Talmudists of the 5th Century is the same, whilst Protestants adopted at the Reformation. Jerome speaks of other books as apocryphal and not canonical. Ibid

The Jews, through all their national history, were graziers and agriculturists. They were not addicted to commerce which causes accumulation of wealth, & inequality of ranks. After their settlement in Canaan, every citizen possessed an entailed, unalienable landed property; every cultivator was a proprietor. Ibid

The Jewish Sabbath was simply a cessation from labor. It was not a season prescribed for religious improvement, and devotion Ibid

Shekinah. What we read in various books about the Shekinah upon the Mercy Seat, I take to be all unauthorized imagination. Ibid

Jewish Worship — Offering.

The legal worship of the Hebrews was Offering; not prayer, said or chanted, nor instrumental music, nor any like form of devotion. but the presenting to the Deity of articles of food and drink

This kind of worship did not originate with Moses. From the earliest times, Offerings have made the prevailing form of expressing devotion. This practice was known to Moses as having existed for ages.

Whether the Worship of Offerings was originally of Divine or human institution, is a question undecided. Many authorities, ancient & modern, maintain its human origin.

Dr Jeffrey

[It Taylor supposes that many of the rites & customs instituted by Moses existed before; and were only regulated or improved by him.]

Jewish Offerings were animal & vegetable.

1 Animal Offerings — ox, goat, sheep — turtledoves, pigeons.

2 Vegetable or meat offerings — grain not ground, meal, bread prepared 3 different ways; or libations of wine. Salt was mixed with all meat offerings and oil in all but two. Frankincense was largely used. leaven & honey were forbidden kinds of Offerings, or manner & object.

1 Burnt Offerings, or Holocausts — a voluntary service Lev. Chpt 1 — might be of quadrupeds or birds. The beasts must be males & were sacrificed on the north side of the altar; the birds were sacrificed on the eastern side.

The burnt Offering was the most pompious and costly. No part of it went to the worshipper or the priest, except the skin; which the priest had for his services. The rest was consumed — Of fowls, all was consumed but the crop & feathers.

[Mr Palfrey does not admit that the Burnt Offering had any expiatory import, though the word "atonement" is used.

Jewish Offerings.

Burnt offerings, continued.

The burnt offering was too costly for the poor. [illegible]

Chap II. Therefore the poor & humble were allowed to bring Meat Offerings.

Mr Ralf supposes that Meat Offerings were ordered, in kindness to those who could not afford beasts or fowls; that Meat Offerings for the poor had the same object as Burnt offerings for the more wealthy. Only a small part of the Meat offering was consumed; the rest belonged to the priest. Meat Offerings consisted of flour, or cakes, or dried or parched corn, &c.

Chap III. II Peace offerings } called also Safety Offerings
or Thank Offerings } or Feast Offerings.

Might be, ox, sheep, or goat, male or female. A small part only was consumed, & that consisted mostly of what was unfit for food. The rest was devoted to purposes of festive hospitality. The worshipper might not take it home; having given the priest his perquisite he & his relations & friends or the needy, consumed the rest that day or the next. Cakes were added to the repast. The offering was properly a Feast Offering.

III Sin and Trespass Offerings.

Chap IV. & V. and part VI. } The victim was male or female, in different cases.
Sin offering of the whole people or of a priest, was a bullock
do — of a ruler — a he goat
do — of a common citizen — a she goat.

Trespass offerings — a female lamb or kid, if he is able.
do — 2 turtle doves or 2 young pigeons, if poorer
do — 1/10 of an ephah of flour — if poorer still

The suppliant had no part of the Sin or Trespass offerings. What was not burned belonged to the priests. The Sin offering for the whole people was all burnt, also the Sin offering for a priest.

The distinction between Sin & Trespass offerings has not been satisfactorily pointed out. The former ~~was the greater offering~~ ~~because~~ it required a heavier sacrifice than the latter.

Jewish Offerings.

"Wave Offering" "Heave Offering" and the like, refer merely to the gestures of the priest by which he set aside for himself what belonged to him.

In all offerings, the whole animal victim was burned, except what was designed for food. None was thrown aside to putrefy.

Drink Offerings — do not appear to have been presented by themselves. Not much is said of them.

The place of Sacrifices was always the Altar of Burnt Sacrifices. — no where else.

Who slaughtered the victims at first (in the wilderness) does not appear. Probably the offerer, though Lev. 1.5 does not prove this. When the ritual was further improved, this duty fell to the Levites. Palfrey

Scape Goat. This ceremony appears to be but a continuation, with some change, of a custom in Egypt. See Herodotus. 2. 39. The Persians had a similar custom. The Hindoos use a horse instead of a goat. ... Farrar

Polygamy was not forbidden to the Jews — Ibid —

Additions to Offerings, prescribed Num XV — at the beginning.
Each animal of the Burnt & Peace Offerings was to be accompanied by a meat-offering of flour, a Drink Offering of Wine and some Oil!
Additions were now made to the loaves from the fruits of the wheat-harvest, including loaves from other grain.
Additions were now made in the Sin Offering
Additions in 28 and 29th Chapters of Numbers.

Priests & Levites.

The Priests and Levites were not ministers of religion in any sense known to Christianity. Palfrey

Of Public Prayers we know nothing in the early ages, unless we give that name to the confession of the people's sins by the high priest over the scape-goat's head, or his blessing upon the people, further on. Ibid

Nothing so near to preaching, as public expositions of the law, was practiced earlier than the captivity. Ibid

Both Vocal & Instrumental Music seem to owe their introduction among the services of worship to the taste of David. Ibid

The Levites, congregated in 48 cities, could not and did not sustain any such relation to the people, as is sustained by the pastors of Christian Congregations. Ibid

The Levitical Institution resembled one in Egypt, where the inferior classes of the priesthood rendered services in the national worship, & in the culture of science & art. In Egypt too, as in the Levitical order, the Office was hereditary. Ibid

Animals, for food. By Levit. XVII 1–7. every animal slaughtered for food was to be brought to the Tabernacle. This was to be "a statute forever." But in Deut. 15. 20–22 the law in Levit. was repealed, and a man might slaughter at home, if he could not conveniently go to the Tabernacle.

16 Morality of an act.

When it is urged that an act is morally wrong, the apologist of the Mosaic Records reasons in a vicious circle if he replies that a divine command determines the character of an act. Paley

[Remarks on the slaughter of the Midianite women & boys.]

Belief. The Mosaic Law made no inquisition into Belief but only into practices. A man might be an idolater in belief; the law only punished idolatrous practices. Stone

Deuteronomy is not an independent composition, but is incomplete, & supposes the existence of the preceding books, and is satisfactory only when viewed as a supplement to them.

Future Life or Future rewards & punishments.

Mass. 3 310 Knapp says difficulty misc. 2 284

Moses does not refer to the great doctrine of a future life, or its retributions, as providing a sanction for his laws. Nowhere in the Old Testament is that doctrine referred to as having made a subject of divine revelation. The fact is remarkable. Paley

Bishop Warburton says "The Israelites from the time of Moses to the time of their captivity had not the doctrine of a future state of rewards & punishments." Divine Legation 5.5.

Mr Paley supposes the Israelites, when they came out of Egypt, entertained the views of the Egyptians, as to a future state. The theology of the Egyptians was monstrous, and we cannot suppose they had any reasonable views of the state of the soul after death. Whatever might be the esoteric doctrine, the popular doctrine of the Egyptians was, that the soul went through a circuit of transfers from the body of one animal to that of another.

In "the fulness of time" Christianity revealed a future life. ~~of Rewards~~

[Bp Whately is said to take this same ground as Dean Warburton. I may believe these men are in error on this subject.

m.2 296 m.15 316

Plato — from T.P. in Ch. Examiner.

Plato was highly esteemed by the Christian fathers. They thought his teachings congenial with those of Jesus & of the Old Testament, and believed he must have drawn from the Scriptures. The opposers of Christianity said Christ borrowed his best sayings from Plato. Both were wrong according to T.P. who notes the agreement between them to the primal revelation which once enlightened all the earth. Clement of Alexandria delighted to trace the similarity between Platonism and Christianity. Augustine's "City of God" is the beauty union of Platonism & Christianity. Augustine thanks God that he first became acquainted with Plato, then with the Gospel. Origen was still more friendly to Platonism.

m.2.270 Numerous passages in Plato have a Christian sound, & he has many precepts like those of Moses. Plato speaks of the existence, attributes, names & works of the Supreme Being in a Christian sense. The same spirit marks his doctrine upon the nature & value of the soul, the power of sin, the beauty of virtue, & the duration & completion of future rewards & punishments. Plato believed in one God, the father, creator & governor of all; and that truth flows from God into every soul. He believed the soul to be spiritual and immortal, but he had notions about the pre-existence and transmigrations of the soul heaven-wide from the New Testament. He dwells long upon sin, which he considers a departure from God's law written on the heart. Virtue is likeness to God. We are to love goodness for itself, not for its advantages to us. Plato maintained also that men "must be born again", before they can see peace and happiness.

In several things, Plato is unchristian. He sometimes permits one to do evil that good may come. He advocates a community of wives (from humane motives, however)

Plato

and exposes feeble children that they may speedily die & not be a burden to the State. He accounts women an inferior race, but would give them a good education. He permitted slavery, in his ideal of a state. His philanthropy did not extend beyond the limits of Greece. He differed widely from Christianity in being destitute of a spirit of universal philanthropy. With Plato, the state is all; the man is little. How different is Christianity! Jesus every where breathes the spirit of universal philanthropy. All men are brothers to all. He values man, old, poor, victims, as man, & counts nothing too much to be done for his salvation. A man is to be healed, educated, disciplined, not to be useful to the state, but because he is a man.

"There is little of true Philanthropy in
m. 2. 279. Platonism; there is little in all heathen or Jewish
m. 2. 296. b. antiquity." [Ref to modern missionary efforts &c.]

Platonism is destitute of the living heart-beat of Christianity, viz, the character & actions, the life & sufferings of the Redeemer. This will ever distinguish Christianity from every other system.

m. 2. 279 The heathen had religious & moral doctrines surprisingly similar to those of Christianity, and but little inferior. The writings of antiquity contain not only almost all the moral doctrines & sublime sentences which the Gospel presents us, but they often conceive them more clearly & express them more beautifully. But in the life and love of the Holy on the earth, in the incarnation of the divine Word, no philosophy & speculations of the world can compete with Christianity.

Whitfield — (Ch. Examiner

"We believe that Whitfield found part of his reward in the fame & other gratifications that the world can bestow. Nor is this any serious deduction from his merits. In this imperfect world, the best men are prompted to their best actions by a variety of motives". Heaven kindly gives many helps to goodness. Whitfield's motives were partly religious, partly personal. Good men look for some satisfactions in this life.

"Religion — has had almost nothing to do in forming the tastes, habits & pursuits of society. The great principles of conduct by which men act are far from being thoroughly christianized". The public sentiment in regard to many principles and practices in the transaction of business is not brought up & made to square with the simple honesty of purpose which the Gospel requires. In regard to the right estimate & true use of money, the every day thought & indeed speaking & most people are not christianized. Ch. Examiner

[Nat. Hist. 2 p. 1.

20
M. 9. 216
M. Jr. 299.

Sugar — from N. A. Review April 1839

Was known to the ancients before Christian Era — was used as a medicine — obtained from India and Arabia Felix. The Saracens extended the cultivation of the cane — and the clarification of the juice by alkalies is an invention of the Arabs. They are supposed to have planted the cane in Spain & Portugal, from Syria or Egypt.

Large quantities of sugar were made in Sicily in the 12th century. Sugar was made in Crete also. 300 years later the Venetians carried the sugar culture to Cyprus, Rhodes and the Morea. In 1560 sugar was brought to Antwerp from Portugal & Barbary. It was cultivated in Egypt, Nubia, &c. The Portuguese carried the sugar cane to Madeira & St. Thomas, African Islands. Thence it was carried to Brazil, St. Domingo &c. Native canes grew in the West Indies, also.

The Mexicans made sugar from stalks of maize, and the natives of Virginia from maple sap.

The Dutch made sugar in Brazil before 1600
The Spaniards " in St Domingo soon after 1500
The English began do in Barbadoes in 1643
The French " do in Guadaloupe in 1648.
The Dutch (driven from Brazil) began in Curacoa, St Eustatia, &c
St. Domingo had 28 sugar presses in 1518, and about 50 years after supplied most of Europe.

Sugar was used in England in 14th century — was very expensive, & but little used. Use increased, but was not an article of ordinary consumption till after 1600. The Venetians supplied France & England in 15th & 16th centuries. In 1524, 2000 tons were made in the African Island of St. Thomas, & much at Madeira, &c. The consumption has greatly increased.

Sugar — consumption of Europe.

		lbs each.	Beet sugar included in this
Great Britain	400 million pounds	24	
Ireland	5 " "	5	
Russia	60 " "	1	8 millions
Belgium	30 " "	7	5 "
Prussia, Austria and Germany	200. " "	4½	20 "
Holland	50 " "	16	
Spain	50 " "	4	
France	230,304,549	7	107,905,783 in 1836
United States	200 " "	16	
Other parts of Europe	42 " "		
	1267 millions		140 millions of Beet sugar

Asia, Africa & rest of America consume 5000 million pounds. Aques

Molasses used to be thrown away, till New Englanders began
Dec. 11. 1844 to buy it for a trifle, & make it into N.E. Rum. They first had it of the French & then of the Dutch & Danish. The British colonies complained of this in 1715, a few years after the traffic commenced, and in 1733. the British laid a tax of 6d per gallon on Molasses, and 5/. per cwt on sugar grown in foreign places. The New Englanders eluded the duty & defied the law. Ardent Spirits were known only as a medicine, until the cane sugar & molasses makers of the West Indies brought rum into the world.

Beet sugar was made in Prussia in 1747, by Margraff
do Do " " " Do 1797. by Achard.
About 1799. 2 beet sugar establishments were formed in France — failed
After 1806 many manufactories were erected.
After the fall of Napoleon, all the manufactories failed but two.
This business revived again. In 1835 there were 550 establishments.

The Cotton Manufacture was derived from Hindostan by the Arabians, & by them diffused in Africa & fixed in Europe. The shirt is an invention of the Arabs.

From Carlyle — Since 1839

Prophesying. Happy men are full of the present, for its bounties suffice them. It is not a good symptom of nations or individuals that they deal much in valicination.

Sympathy – is often the enchanters rod of wickedness and folly. The casual delirium of a few becomes the frenzy of thousands. Men lose the use of their understandings and bodily senses, in large communities of same men do actions & entertain imaginations which a solitary miscreant, or scarcely a solitary maniac would venture on. Old England has had her shares of frenzies and panics; the distempers of a pretty regular occurrence: but men's lives are not now lost by it they only lose their reason. The repeal of the Test acts & Catholic Disabilities destroyed the compact of society. Then came the rage for prophecying — public principle was gone, private honesty was going, society was falling to pieces, & a time of unmixed evil was coming or come. But time brings relief to all parties. If men when left to themselves, these feelings would soon dissipate; it is the echo from one to another that keeps up the noise & panic.

The Age. This is a mechanical age — not a Heroical, Devotional Philosophical or Moral age. It is an age of Machinery in outward & outward. Nothing is done by hand or directly, but all by rule & contrivance. Men are, or may be, much better fed, clothed, lodged & otherwise accommodated by a given quantity of labor than they once were. Still as wealth has increased it has gathered itself more & more into masses, & increased the distance between the rich and the poor.

The internal & spiritual is managed by machinery as well as the physical. Nothing is done single-handed; Men are grown mechanical in head & heart as well as in hand; they have lost faith in individual endeavor and natural force.

Locke's whole doctrine is mechanical. The Philosophy of mind fell into decay in Britain, & finally died out with its last cultivator, Stewart.

Politics shew the faith we have in mechanism. The whole discontent of Europe takes this direction. All are expecting happiness from a reform in the government & laws.

From Carlyle

Government. The great truth that happiness depends on the mind within us, and not on circumstances without us, is not now inculcated. The moral religious, spiritual condition of the people is not considered, but their physical, practical, economical condition.

Mechanism has done much for man bodily & morally, but it has not been the chief source of his worth or happiness. Science and Art did not originate in Schools & Universities but in obscure closets, and workshops, and there gained advancement. Science & Art rose up by spontaneous growth, in the free soil & sunshine of nature. They were not planted nor greatly improved by the culture of institutions

Nat Hist 2 p.1. Christianity did not rise & spread by establishments and systems of mechanism. It arose in the mystic deeps of man's soul, & was spread abroad by simple, natural and individual efforts. It flew from heart to heart, like hallowed fire. History shews that men have never been roused into deep all-pervading efforts by prospects of profit & loss, for visible, finite objects, but always for some invisible, infinite one. Examples - The Crusades, the Reformation, English Revolution "not for purse sake, but conscience sake", French Revolution, "a struggle, though a blind, and at last an insane one, for the infinite, divine nature of Right, Freedom & Country."

Christianity. "In all past and present institutions for the spread of Christianity among men, its divine spirit has invariably been found to lang[illegible] & decay."

Government - all spiritual life is impossible without Freedom yet freedom depends on many complex influences. Institutions are much, but they are not all. We should cultivate both the inward province, & the outward.

The Age. This is not a Religious age. Men believe not in the invisible, but believe, hope & work in the visible. Only the material, not the divine & spiritual, is important in this age. Virtue is not a worship of the beautiful and good but a calculation of the profitable.

Worship is not recognised in our age, or is mechanically explained into fear, pain or hope of pleasure. Our true Deity is Mechanism.

From Carlyle

Wonder is dying out, it is a sign of uncultivation to wonder.

The Force of Circumstances — every thing is attributed to this: — nothing to the force of one man. Yet one man with a hitherto unknown spiritual truth in him is stronger than all men that have it not.

Religion in most countries is no longer what it was and
N.H. 2 p. 1. should be — a thousand voiced psalm from the heart of man to his invisible father, the fountain of Goodness, Beauty & Truth — but a matter of expediency & utility, grounded on calculation; whereby a small quantity of earthly enjoyment may be exchanged for a far larger quantity of celestial enjoyment. Religion is Profit; a working for wages — not Reverence, but vulgar hope and fear. Many, very many we hope, are religious in a different sense.

The Church is in danger — for its functions are becoming more and more superseded. The true church of England lies in the editors of its newspapers.

Morality. The "superior morality" of these days is only an
p. 96 "inferior criminality," produced not by greater love of virtue, but by greater perfection of Police, and of that stronger Police called Public Opinion. We find in our morality as few traces of invisible divine things as elsewhere. We are guided by tangible material considerations, not by inward and spiritual. Self Denial has seldom been in a sermon: most regard it as a chimera. Virtue is Pleasure, Profit.

Public Opinion. We must act and walk as Public Opinion prescribes. Civil liberty is more & more secured, but moral Liberty is all but lost. We are shackled in heart & soul.
These dark features belong more or less to other ages as well as this, as to ourselves, there are bright lights in the picture as well as gloomy shadows

We never Despair. Despondency is a groundless feeling. We have faith in the imperishable dignity of man.

A loving heart is the beginning of all knowledge. This opens the whole mind & quickens every faculty of the intellect. Without the seeing heart, no true seeing for the head is possible.

From Carlyle

Progress of Society. "However it may be with individual nations, whatever melancholic speculators may assert; it seems a well ascertained fact that in all times, reckoning even from those of the Heraclidæ and Pelasgi, the happiness and greatness of mankind at large have been continually progressive. Doubtless this age also is advancing. Its very unrest, its ceaseless activity, its discontent contains matter of promise. Knowledge, education are opening the eyes of the humblest; — are increasing the number of thinking minds without limit."

Con. 9. 385

Great Outward Changes are in progress. The thinking minds of all nations call for change. There is a deep-lying struggle in the whole fabric of society — a boundless grinding collision of the New with the Old. Then two hostile influences always exist in human things. France was the scene of their fiercest explosion. Political freedom is the object of these efforts, but they will not, cannot stop there.

Reformation. The only solid Reformation is what each man begins & perfects in himself.

Walter Scott. August 1839

M. 2. 207 "In the 19th century our highest literary man, who commanded the world's ear, had, as it were no message to deliver to the world — wished not the world to do aught itself, to amend itself, to do this or that, except simply pray him for the books he kept writing.

Scott's life was worldly; his ambition worldly; there is nothing spiritual in him. He had nothing of the martyr. His conquests were for his own behoof mainly. He had faith in power — in nothing else. He seems not to have believed in anything or disbelieved, but quietly acquiesced.

Yet Scott was a genuine man — no cant or affectation in him. He was the song-singer and pleasant tale-teller to Britain and Europe.

Literature has other aims than that of amusing indolent men; if not, it is a poor affair. The sick heart will find no healing in the Waverley novels; the dark struggling heart no guidance; the heroic that is in all, nothing awaking voice".

Eclectic's Opinion Misc. 6. 391
Chambers do. " 7. 401

From Carlyle

History — Edinburgh 2, 280.

All men in a certain sense are Historians. Our memory is full of annals; and most men speak only to narrate — not to impart what they have thought, but to exhibit what they have undergone or seen. Out of narration and the stream of conversation would languish, or evaporate. We do nothing but enact history; we say little but recite it. History has always ranked among the highest arts. Of old History was a Story-Teller & related things new & marvellous; & now, History professes to instruct in gratifying.

History is "Philosophy teaching by Experience"; but for this the Experience must be gathered & recorded. Yet how intricate & unfathomable are human affairs! how many facts that we know not and cannot know! How imperfect is the Experience by which Philosophy is to teach! How uncertain are historical documents and records! Honest records, where the reporters were unbiassed by personal regard, are among the rarest things, & even must be.

The Artist in History is one who has an Idea of the Whole, & knows that only in the Whole can the parts be truly discerned.

The Artisan in History is one who labors on a part without eye to the Whole, not feeling that there is a Whole

That class of cause & effect speculators, who left nothing wonderful, but accounted for every thing, even the Unknown & Infinite, in man's life are verging towards extinction.

Formerly the historian dwelt in Senate houses, Battle-fields and kings antichambers, forgetting the mighty tide of thought and action that was rolling far away from such scenes.

The time is coming when this must be amended. He who sees only courts & camps, & writes how this ministerial conjuncture conjured that other, & then held the rudder of government as he called it, but which was rather the spigot of taxation, will not pass for a historian

From Carlyle

History.

Ecclesiastical history, if rightly conducted, would be more important than Political. But the Ecc. Historian, like the political, turns his inquiries on the outward mechanism the mere hulls and accidents of the object, as if the church lay in Council Halls, Conclaves, & Chapter houses, & not in the hearts of believing men, in whose walk & conversation its progress or decline is to be ascertained.

The History of Philosophy is high in dignity & difficulty.

Some assert that the general inward condition of Life is the same in all ages, & that only the remarkable deviations from the common endowment & lot deserve to be recorded by the historian. But the inward condition of life, it may be affirmed, the conscious aim of mankind, so far as men are not mere digesting machines, are the same in no two ages.

Con. 10 / p 456 He who first hammered out an iron spade was a greater innovator & a more important personage than he who first led armies over the Alps.

Influences. &c

Our own age will one day be an ancient one, and have as quaint a costume as the rest.

Do not the elements of all human virtues & vices, lie written, in stronger or fainter lines, in the consciousness of every individual bosom that has practised honest self examination?

The mysterious workmanship of man's heart reveals itself not only in capital cities, but in every hut & hamlet where men have their abode.

Man's life and nature is, as it was, & as it will ever be.

Now, and at all times in man's history, opinion rules the world.

Not by material but by moral power are men and their actions governed. How noiseless is thought!

m 18. 135 Truth is better than error, were it only "on Hannibal's vinegar."

From Carlyle

Sentences.

Long 384 If we really desire to understand truth on any subject, we can make no progress without Tolerance. No character was ever rightly understood till it was first regarded with a feeling, not only of Toleration, but of Sympathy.

A man cannot accomplish much unless he loves what he pursues.

Ridicule is a small faculty; opposed to Thought and Knowledge. Its essence is denial; it cherishes nothing but Vanity. A scoffing man shows more of the imp than of the angel.

The multitude of voices is no authority. Mankind in this world are divided into flocks and follow their several bell-wethers.

The age of Louis XV in regard to luxury & depravity, and the culture of material faculties, & the torpor of the spiritual, resembled that of the Roman Empire. External splendor and internal squalor; completeness in all sensual arts; refinement in manners & coarseness in morals — a social system founded on Atheism. With the Romans self-love, materialism, baseness, disbelief in all virtue stalked more & more abroad, till the body politic became a putrid carcass & fell to pieces, to be the prey of ravenous wolves. The destruction & despair of those times were such that, in comparison, the horrors of the French Revolution & of Napoleon's wars were but gay tournaments to the sack of stormed cities.

The age of Louis XV was an age without nobleness, without high virtues — an age of polish, self conceit, skepticism.

Voltaire with all his evil, has accomplished good. He gave the death stab to modern superstition. That horrid incubus is passing away; Superstition is in its death lair, though its agonies may endure for decades or centuries.

From Carlyle -

John Knox & Scotland

August 1839

Everlasting honor to brave old Knox, one of the truest of the bravest while he & his cause were still struggling for life, he sent the schoolmaster forth to all corners, and said "Let the people be taught." This is but one item in his great message to men. His message was, "Let men know that they are men, creatures by God, responsible to God, who work on any moment what will last through eternity". Knox believed this message & the people believed him, & the results are immense. Thought in such a country once may change its form, but cannot go out. The Scotch national character originates in many circumstances, first, in the Saxon stuff there was to work on, but next & beyond all else except that, in the Presbyterian Gospel of John Knox.

Shakspeare.

Shakspeare like Walter Scott was unconscious of any ulterior aim in speaking - both expressed themselves unencumbered by an ulterior aim. Shakspeare contemplated, in those plays of his, no results beyond drawing audiences to the Globe Theatre. Yet they have had results!

M.2. 290

Knave & half-knave

The history of an original man, though he were a knave, is always worth knowing. Nothing is properly wholly despicable & detestable but the half-knave who is neither true nor false, who never spoke a true thing, nor ever decided to lie, but spent his life in plastering together the True & the False, & thereby manufacturing the Plausible. Of this sort there are millions of all grades from kings to sellers of kirsmas matches.

Glorious, heroic, fruitful for all time (& all eternity) is the constant speaker & lover of truth.

From Carlyle

Rebellion. Men never for a length of time & deliberately rebel against anything that does not deserve rebelling against.

Great Men.

The great man of an age (spiritually great) is beyond comparison the greatest phenomenon therein — all other phenomena, ie thy victories, constitutions, revolutions, however glorious, are small and trivial.

There is no Golden Age possible, save only in this — in new increased worth & wisdom, that is, in the new arrival of wise & worthy men

There have been millions of noted men in our time — of Great Men two are reckoned — Napoleon, in the practical line, and Goethe in the speculative province.

Goethe — he has written 40 volumes of the most significant writing that has been produced for the last two centuries.

Adversity & Prosperity. For a hundred that can bear adversity, there is hardly one that can bear prosperity. Riches are the grossest species of prosperity, and full of perils.

Light & Darkness

It is ever the natural darkness to be followed by a new, nobler light; nay, to produce such.

Wedded life is commonly made up of drizzle and dry weather.

From Carlyle

The True. Of the true there is, and will forever be, a whole infinitude unknown to us, of infinite importance to us. Poetry is nothing but higher knowledge, and the only genuine Romance for grown persons is Reality.

n.2. 1980 The Thinker is the Poet, the Seer.

French Philosophers — Diderot, &c.

The epoch of the 18th or Philosopher Century was the end of a Social system, which had been building above 1000 years, and had begun, for some centuries, to moulder down. After a time, the mouldering in this, as in other things, changes to rushing, and crowbars, torches & whirlwinds prostrate every thing. The Social System of France was all rottenness in the age of Louis XV, and its fall was inevitable.

Priest. The true priest, who could or should look peaceably on an Encyclopedic is yet perhaps waited for in the world; and of all false things, is not a false priest the falsest?

Remarks on Diderot.

Rumored Association.

The story of an association specially organized for the destruction of government, religion, society, civility, &c. which has floated foolishly enough into every European ear, was & remains nothing but a Fable — The sect of Philosophes existed at Paris as any other sect; within each one followed his own natural objects; they were held together by loosest, informal ties. Meanwhile, French philosophy was at work in these philosophes, as a mighty deep struggling force; & by & by burst forth.

From Carlyle

French Philosophes. — These strange men were distinguished for brilliancy & laxity, gifts & vices, and all manner of inconsistencies, viz. Voltaire, Diderot, D'Alembert Rousseau, &c. Rousseau was a deep minded, but wofully misarranged mortal.

Diderot walked many years chiefly in the shades of Rascaldom — and was confined sometime at a late period in the castle of Vincennes, for heretical metaphysics, & irreverence to the Stumpetocracy.

Philosophesses.

These play'd their part as well as the philosophes, viz. Chalet. Epinay. Espinasse, Geoffrin, Deffand, & other females.

Prussia had a Philosophe king, and Russia had a Philosophe Empress. They are the nursing father & nursing mother to the new church of Anti-Christ.

Kings — like other mortals, love applause, & delight in mortifying one another. Thus what is persecuted here, finds refuge there, and the New works itself out from under the Old.

Circumstances.

Man makes the circumstances & is the artificer of his own fortune — this is one side of a great truth. The circumstances make the man — this is another side of a great truth.

Self-Denial, or Annihilation of self, must ever be the beginning of all moral action.

The Speculative Principles are often but the Supplement to the practical manner of life.

From Carlyle

French Atheism.

The French system of Thought, called also the Scotch, which we have named the Mechanical, has no room for a divinity. A man who adheres to this system, if he be of half spirit, will trim all his days between two opinions; if he be of whole spirit, he will be an open atheist.

[Carlyle thinks it ridiculous to undertake to prove there is a God — that all speculations called Natural Theology are barren & ineffectual — that man can prove nothing of final causes, by the nature of the case — that he knows them, if at all, not by glimmering sparks of logic, but by the infinitely higher light of Intuition, never long, wholly eclipsed in the human soul.

Carlyle says further that the hypothesis of the Universe being a machine, & the old one of an Architect who constructed it, & sitting apart, & guiding it & seeing it go, may turn out an inanity & nonentity, not much longer tenable — that seeking for a God there and not here; every where outwardly in physical nature, and not inwardly in our own soul, where alone he is to be found by us, is becoming wearisome.

The Mechanical system of Thought is, in its essence Atheistic — whosoever will admit no organ of truth but logic, & nothing to exist but what can be argued of, must content himself with the sad result. (Atheism.)]

Diderot — is in his works beyond indelicate & indecent. He is utterly unclean, scandalous, shameless, sansculottic-sans-idée. This is another illustration of the all-for-logic, Mechanical Thinker.

Yet Nature is great, & Diderot was among her nobler productions.

From Carlyle. "Characteristics."

Out of all Evil comes Good — and all Good that is possible shall one day be real. We stand yet in the needful night, but the morning will not fail. Already streaks of a dayspring are in the East. We are in Progress. This word was mankind is advancing some whither — all human things are, have been, & forever will be in Movement & Change.

m.2.241 Change —

In Experimental Science, the discovery that all things are in motion & Change, is an old one: but in most other things, this discovery belongs wholly to these latter days. How often in former ages has the attempt been made, by eternal creeds & eternal forms of Government, to chain the future under the past, and say to Providence thus far shalt thou come & no farther! An insane attempt: — if it could prosper, would be to man, Life in Death.

Change lies in the very essence of our lot & life in this world. To-day is not as yesterday — we ourselves change — Change is painful, yet even needful.

The necessity of Change is the product of increased Resources, which the old methods can no longer administer; of new wealth which the old coffers will no longer contain.

Skepticism itself, with all its mischiefs, is the sour fruit of a most blessed increase of knowledge; a fruit that will not always continue sour.

Skepticism must burn itself out, & thereby burn out the impurities that caused it; then there will be clearness, health.

Modern Metaphysics are a disease expelling a disease — the fire of doubt, consuming the doubtful, that the Certain may come to light.

From Carlyle "Characteristics"

Perfect Ignorance is quiet; perfect knowledge
m.2.42. is quiet; not so the transition from the former to
the latter. The new has to fight its battle with the
old, in a vague, all-exaggerating twilight of wonder.

Germany — witness the first assertion of political
right in the 14th Century — the first vindication
of man against nobleman, in the early history
of the German Swiss. — 2 Centuries later, Germany
witness the first assertion of intellectual right — the
first vindication of man against clergyman,
in the history of Luther's Reformation.

Mind and Matter.

It becomes manifest, though late in man's history, that
mind is stronger than matter, that mind is the creator and
shaper of matter. Literature is becoming our Church, Senate,
and whole Social Constitution. In these times, all
intellect has fused itself into Literature. Literature,
Printed Thought, is the molten sea & wonder-bearing
chaos, into which mind after mind casts forth its opinion,
its feeling, to be molten into the general Mass. No
power on earth can say to that sea, roll back, or bid
its proud waves be still.

From Carlyle "Characteristics."

The healthy know not of their health, but only the sick. This aphorism of the physician holds no less in moral, intellectual, political, poetical, than in corporeal therapeutics. When we are in health we are whole; each organ performs its office unconsciously, unheeded. When any organ announces its separate existence, there is derangement. Unity, agreement, is always silent; it is only discord that loudly proclaims itself. The beginning of Inquiry is disease. All Science originated in the feeling of something being wrong.

The truly strong mind is no wise the mind acquainted with its strength; here as before, the sign of health is Unconsciousness. "Genius is ever a secret to itself." The healthy Understanding is not the logical, argumentative, but the intuitive; for the end of understanding is not to prove & find reasons, but to know & believe. The man of logic & man of insight are separate characters. [This is mysticism to me] Logic is good but it is not the best. The Virtue that consumes itself to leanness in repenting and anxiety is unhealthy; if it inflates itself with vain glory, it is still worse. It should walk continually forward, as if it could not but do so.

Whoso is acquainted with his own worth has but a little stock.

He who talks much about virtue in the abstract, begins to be suspected.

The Earnest of all mortals is the Sentimentalist.

Virtue conscious of itself is sick, & dust not touch nor be touched.

True moral greatness, like intellectual, is a secret to itself.

From Carlyle

Artificial & Natural. "Characteristics"

In all vital things, men distinguish an artificial and a natural. The artificial is the conscious, mechanical; the natural is the unconscious, Dynamical. We have artificial poetry, artificial morality, artificial wisdom, an artificial society.

M. 7. 138
M. 2. 296.

Treatises on Patriotism were not written in the vigorous ages of the Roman Republic. Patriotism did not receive a name till it had sunk from its pristine condition. What need of preaching patriotism when it was constantly exhibited? Loyalty, like patriotism, was not praised till it began to decline.

The Perfect, the Greek is a mystery to itself, knows not itself; Whatsoever does know itself is more or less imperfect. The loud is generally the insignificant, the empty.

Intellect has been under way from Noah's flood downwards; her best progress was in old times when she said nothing about it. The state of society now is a most conscious one. Since the beginning of time, there has not been so intensely conscious a society as now. Our whole relations have become an inquiry, a doubt; nothing will go of its own accord; everything must be probed into, & the life of society must be carried on by drugs.

From Carlyle "Characteristics"

Physical diseases of Society. Mus. 7.309

Wealth has accumulated itself into masses; and Poverty lies impassably separated from it — opposed & uncommunicating. M.19 312 The gods of this lower world sit aloft on glittering thrones, while the bound Titan chaos is gnawing & hunger writhes in dark fury under their feet. — There is outward Pomp & Strength, but inwardly an horror, despair & dead men's bones. Railways. Steamboats; labor's 1000 arms of sinew & metal ply for the service of man. Yet man remains unserved. He has subdued this planet, yet reaps no profit from the victory. Said to look upon, in the highest stage of civilization, nine-tenths of mankind must struggle in the lowest battle of savage man, the battle against famine

Countries are rich & prosperous beyond example, but the men of those countries are poor, needier than ever of all sustenance; of belief, knowledge, money & food. Industry must shake off this weight, or be strangled under it. The inevitable approach of change is manifest everywhere.

Spiritual diseases of Society.

The Spiritual condition of society is as sickly as the Physical. Where has religion fled? What is the nature of the religion that still lingers in the hearts of the few that call themselves the Religious? Instead of martyr conduct & soul inspiring eloquence we have "Discourses on the Evidences", endeavoring to make it probable that such a thing as religion exists. The most enthusiastic Evangelicals do not preach a Gospel, but keep describing how it should be preached; they do not awaken the sacred fire of faith, but describe how faith shows & acts. Religion is conscious of itself, listens to itself; is less creative & more & more mechanical. The Christian Religion threatens now to disappear, as some rivers do, in deserts of barren sand.

Literature has deep-seated maladies.

Literature is but a branch of religion, and always participates in its character; in our time it is the only branch that still shows any greenness, and some think it will one day become the main stem.

Leaving out of view the subterranean & tartarean regions of Literature, and looking only to the regions of the upper air, is it not manifest enough that this upper Literature knows itself? What we call Inspiration has well nigh ceased in Literature. Which melodious singer forgets that he is singing melodiously? We have Affectations, Distractions, Errors,

View-Hunting is one of the sins of modern Literature — the painting of scenery for its own sake — not a heart-love for nature as in elder writers.

View-Hunting came in through the "Sorrows of Werter." Before that, it was scarcely ever said: "Come, let us make a description!"

The diseased Metaphysics is perennial. In all ages, those questions of Death & Immortality, Origin of Evil, Freedom & Necessity must under new forms, & anew make their appearance; ever, from time to time, must the attempt to shape for ourselves some Theorem of the Universe be repeated — and ever unsuccessfully. A region of doubt forever hovers on the background.

Metaphysical Speculation begins in No, or Nothingness, and must ends in Nothingness — creating & swallowing itself. Metaphysics is the attempt of the mind to rise above the mind; to environ, shut in, and comprehend the mind. Hopeless struggle! It is like a man's folding his own hands & attempting to lift up himself!

From Carlyle — Characteristics.

Metaphysics — continued

This is the age of Metaphysics in its skeptical sense. For some generations, all philosophy has been a painful, captious, hostile question towards every thing in Heaven & on Earth:— Why art thou there? Till it has come to pass that the worth & authenticity of all things seems dubitable & deniable. Doubt, which even hangs on the background of our world, has now become our middle-ground & fore-ground

m.2 277 Happiness.

In no time was man's life what he calls a happy one; in no time can it be so. There has been a perpetual dream of Paradise on earth, but it has been a dream only.

Suffering, contradiction, error have their perennial and even indispensable abode in this earth. Without labor there were no ease, no rest.

Faith.

m.2.264 Though man has so much to encounter, he has an inward force vouchsafed to withstand the pressure: it is Faith. While man had Faith, his limbs might be wearied with toiling, & his back galled with bearing, but the heart was peaceable & resolved. In the thickest gloom, there burnt a lamps to guide him. Faith gave him an inward willingness, a world of strength to front a world of difficulty. With Faith we can do all, dare all.

In our Era, Belief, Faith, has well nigh vanished from the world.

con 9 385 The doom of the Old has long been pronounced and irrevocable. The Old has passed away, but, alas, the New appears not in its stead; the Time is in pangs of travail with the New.

From Carlyle

In Practice, still more in Opinion, which is the precursor & prototype of practice, there must be collision, convulsion; much has to be ground away. Thought must be Doubt & Inquiry before it can again be Affirmation & Sacred Precept.

Biography.

Man is always interesting to man. We love to know our fellow creature; to see into him, understand his goings forth and decypher his whole heart — also to see out of him, & view the world as he views it, so that we can construe him & almost personate him. Every man is a mirror to us, in which we can discern a new world; each is a mirror both scientific & poetic.

Gossip, Egotism, Personal Narrative, Scandal, Railery, Slander, constitute Conversation, and mean Biography.

History is, or should be, the essence of innumerable Biographies.

We read old Chronicles & modern Narrations to gain acquaintance with our fellow creatures, though dead; how they got along in old days, suffering & doing; how they triumphed over the devil, or struck their colors to him; how the battle which men call Life went, which battle we also of these days have to fight.

Fictitious Narratives, from Homer & Shakspeare down to the lowest frothy Novel, are so many mimic Biographies.

[I find in Carlyle much that I like & admire — also considerable that is to me mystical or obscure — I do not understand him. He is in politics more tory than whig — he is constantly looking back some centuries for the glorious days of mankind — says much about loyalty & obedience, about hero-worship &c. In some things he appears to me inconsistent with himself, in others absurd. But he is a great man, an original Thinker.

From Carlyle
History. [Vol. 16. 233

To describe a past age or a man of that age, we want to know how English life was then, and wherein ours differs therefrom. When to forget, fancy and remember before we can put ourselves in that man's place and understand his sayings & doings.

Boswell stands out, a glaring mixture of the highest & the lowest. What indeed is man's life generally but a kind of beast-godhood?

Bad — is by its nature negative & can do nothing; Whatsoever enables us to do anything is by its very nature good. [Mysticism to me]

What I want to see in past times, is the life of Man in England — what men did, thought, suffered enjoyed; the form & spirit of their terrestrial existence.

Robertson's History of Scotland furnishes me with but little that I want to know; it does not answer the question; by whom, when & how was this fair Scotland, with its arts & manufactures temples, schools, institutions, poetry, spirit, national character, created & made arable, verdant, peculiar, great? When we come to the interesting age of the Reformation, & Scotland was convulsed, we ask how it went on & in reply have a scandalous chronicle about light-headed Mary Stewart, & a booby Harry Darnly. We want to know Scotland at that great epoch but instead thereof we only know poor Darnly; thus is History written.

The time is approaching, when in History, the Court, Senate & Battle-field will recede into the back ground & the Temple, the Workshop & Social Hearth will advance more & more into the foreground.

Fromcarlyle

Idle Speaking is the beginning of all Hollowness, Halfness. Hold thy tongue till some meaning lie behind to set it wagging.

The life of the lowest mortal, if faithfully recorded, would be interesting to the highest.

Life ——— Imitative.

M.P. 285 * In this world, one life is too servilely the copy
L.P. 210 of another; in whole thousands there is little new.
Mankind sail in huge fleets following some inside herring fishing Commodore; their log books differ very little; nay the most have no logbook, keep no reckoning, only keep in sight of the flag ship, and fish.

Mankind are like sheep, who see no difference between a celestial Luminary & a bright pewter Tankard. We are ever running after scoured Tankards mistaking them for suns! Foolish Turnip Lanterns keep whole nations quaking.

Sheep have their bell wether & him they follow through good & bad places. If you hold a stick before the wether, so that he, in passing, you, must leap, & then withdraw the stick, the flock will nevertheless all leap as he did.

There are a few superior natures whose eye & heart are open, and who examine & determine, not what others do, but what it is right to do, towards which they resolutely endeavor. These are our Great Men. There is a Reality in their existence, something perennial.

* Cowper says, in Tirocinium

"The slaves of custom and established mode
With packhorse constancy we keep the road
Crooked or straight through quags or thorny dells
True to the jingling of our leaders bells."

From Carlyle

Past Things. [Con 9. 385. Misc 2. 194c

Whatever has existed has had its value; without some truth & worth lying in it, the thing could not have hung together, and been the organ of sustenance & method of action for men that reasoned & were alive.

All things have their end, and we should part with them all, not in anger, but in peace.

There is tolerable travelling on the beaten road, run how it may; only on the new road, not yet levelled and paved, and on the old road, all broken into ruts and quagmires, is the travelling bad or impracticable. The difficulty is in the transition from one state to another. p. 35

m. 2. 212b. Nat. Hist. 2. p. 3.

England. & its Revolutions. Misc. 7. 361

p. 149

The English nation rebelled against a tyrant, and exacted stern vengeance of him. Democracy rose iron-sinewed & like Hercules strangled serpents in its cradle. But Europe was not ripe for this phenomenon, & it required the exertions of 150 years to ripen it. After the King-killers were swept away, and a milder second picture was painted over the canvass of the first and called "Glorious Revolution", every body supposed Democracy had gone to its long sleep. Yet there was a lingering uneasiness in men's minds; a tendency that had to be obeyed, though not recognized. Thus ensued halfness, insincerity, uncertainty, in men's ways — no heroic Puritans & heroic Cavaliers came now, but instead, came a dawdling sect of argumentation whigs, and a dawdling sect of deaf-eared tories, each half foolish, each half false. Floods of contentious jargon followed, tending no whither; principle & honesty decayed, and half-ness triumphed over whole-ness & Truth.

m. 6. 207

From Carlyle

Innovation & Con. q. 385

You can resist Innovation on condition that you resist Inquiry; this is & was the expedient of Common Conservatism.

Coarseness of the Romans. – from Blackwood.

M. 2. 245

Coarseness in every age deformed the social intercourse of the Romans. Scurrility and tongue license every where prevailed! Cicero was a great ruffian in his oratory at the bar, in popular assemblies & in the senate – as foul a libeller, as malignant – as plebeian in his choice of topics as any man in Rome. [Blackwood attributes this to the intercourse between master & slave.]

Mis. G. 406

"Among the ancients there was not much delicacy of breeding, or that polite deference and respect which civility obliges us either to express or counterfeit towards the persons with whom we converse."

Hume Essays & Treats. &c

M. 2. 254

"Good breeding consists in the accommodation of the entertainment to the relish of the guest."

Burke. Letter to R. B. Esq

Richardson says a man of good breeding is one well trained, well educated & in good society.

Taste & elegance are not to be found in the most fashionable but in the best bred. Con. q. 366

"Good breeding is the blossom of good sense
The last result of an accomplished mind" Young, Satire V

Historical Evidence

Am. Q. Review. 1827.

First & best kind of evidence for historical facts — is the testimony of cotemporary witnesses, preserved by cotemporary writers.

2d kind. Testimony of cotemporary witnesses as cited by subsequent writers — good evidence when that of cotemporary writers is no longer extant.

3 kind. Narrations of writers who record the event, yet give no means of judging on what authority they rest their narration; this evidence is of little use, except when the other kinds are wanting.

Modern writers may be consulted as auxiliaries — nothing more

Churches in New England 1770

Rev. Dr. Dana. in his historical Sermon at Wallingford April 9. 1770 says there were then near 700 churches in New England of the various denominations about 500 of which were congregational. So about 200 of other denominations.

M. 2 247

Congregational Churches

Dr Dana says our fathers had the following idea of a Church of Christ. — "The voluntary, explicit, solemn covenanting of a number of persons to walk together in the profession & order of the Gospel — that their own act & engagement with each other constitutes them a church of Christ — that they have therefore full power to form themselves into a church state, & declare for themselves what form of worship & discipline they will maintain, conformable to their own apprehensions of the mind of Christ; without dependence on other churches or their officers!"

This he thinks is the sentiment of all churches properly Congregational.

Church & State

Rev. Edward Dorr of Hartford, preached the Election Sermon, May 9. 1765 from Isaiah 49: 23. In this he maintained that civil rulers "ought to establish religion & provide suitable funds for the support and maintenance of it." The establishment, he says, should be on the most generous principles, so that no man should be excluded from its benefits for mere speculative or immaterial points "or different modes & ceremonies, but only for things material & weighty. "The great unhappiness has been not that religious establishments have been set up, but that they have been founded upon too narrow, contracted & ungenerous principles". And he says the safety of the state "requires that there is some religious establishment & that the public be obliged in some just proportion to support them. Nor have dissenters cause to complain of any little expenses of this sort any more than of any other civil expenses whatever; there is nothing of persecution in it, nor can the consciences of any be in the least injured thereby, provided they are not compelled to be of the religion of the state & are allowed to worship God according to the dictates of their own minds. They have no more right to ask exemption from contributing to the support of the religion of the state, than for any other measure the magistrate takes for the public good, which they happen to dislike. The support of religion & the ministers of it, in a political view, is as much a civil tax as the support of any other necessary officer of the state." [This is going full length]. He proceeds to say that when no public provision is made for these purposes, but every man left to do as he pleases. "we can scarcely expect so much as the form of religion to continue long", so depraved is man.

He goes on to suggest that the laws of the colony & the construction put upon them by the courts released too many from paying taxes to support the ministry; more especially as most of the dissenters who are thus excused from paying taxes, are not by law obliged to support any religion among themselves.

See Minot — p. 284

Creeds &c. — An opinion 83 years ago.

M.2.
250 | Rev. Wm Cook of Sudbury preached a sermon at the ordination of Mr Samuel Baldwin, at Hanover, Dec. 1756. Extracts. "Let no human creeds & confessions, but the bible, the new testament, be the standard of your preaching." Mr Baxter says:— "What has been the plague of the world & set the churches on fire, for above 1000 years is men's composing & then imposing creeds & confessions in their own words & phrases, and not in scripture language". — "and this (adds Mr Cook) will ever be the consequence till men have more modesty & more manhood than to take the scripture language as too general, & think they by their own words can mend it." He again quotes Baxter — viz. "If mankind would adhere stedfastly to the scriptures, they would find it a much better way to keep out heresy & to establish orthodoxy in the church of God than any human creeds & confessions whatever."

Protestant Persecution.

Conq. | Warburton says [in his sermon before the Society 1766.]
427 | "The most abominable of all the errors of that ante-
Chris. | christian church from which the Protestants were
206-10. | expelled, viz. Persecution for opinions, stuck the fastest — & in its turn tarnished the splendor of almost every protestant communion."

Warburton says of the American Colonies:—
"They were formed & first peopled by religious, conscientious men, who, made uneasy at home by their intolerant brethren, left the old world to enjoy in peace, that first & chief prerogative of man, the free worship of God according to his conscience."

In sermon above quoted perhaps. The extract was not from that sermon.

M. 2. 244. **Clergy** — do they as a body ever rise above the society in which they originate & in which they live?

Misc. 7. 309. Mr Malcom, (Baptist,) in his Missionary Tour in the East, says:— "How shall such missionaries [devoted and self-denying] be expected from a religious community pervaded by love of ease, elegance & gain? They come forth from the mass and resemble the mass. Streams rise no higher than their sources. None but extraordinary persons rise above the level of their times."

P. 80. — 83
M. 2. 248 **Corruption** — in Religion, has ever been — not by taking from, but by adding to the primitive doctrine. The debasing superstitions of paganism grew up by adding one invention and tradition ~~upon~~ another to the simple mode in which the world in its infancy worshipped the creator. So Hindooism & Mohammedanism and at the present day a mass of inventions & traditions added to the pure Theism, out of which both religions originally arose. And so with Judaism — every generation did something to enlarge & corrupt it, till it became in the time of Christ a totally different thing from what it was as it came from the hands of Moses. So with Christianity. There is a propensity in mankind to come at last to regard as part of their religion, what they have long been in the habit, from any cause, of associating with religion. The Church of Rome has made such additions to Christianity as to entirely change the character the spirit, and the very genius of the Institution. These additions have not only had the effect to mix up error with the truth, but also to modify & obstruct the entire action of the truth, making the dispensation as a whole, entirely different from what it was. The church of Rome makes religion to be as much an outward thing, & presents it under forms as gross and palpable & sensuous as did the more refined & polished systems of Paganism.

Christian Examiner — 1837.

The Catholic Religion — was better than any other would have been during the feudal times. [Doubted.] God brought good out of evil. But Society is so changed that these "tolerable fooleries" are not needed — have in fact become pernicious & vain. The Catholic Religion has had its day. It had a purpose to fulfill and has fulfilled it. It can do no more, but is an obstacle in the way of faith & piety

Ch. Examiner.

Religion of the dark ages. Ecl. Hist. 2. 5. 1.

After Christ's death, the seed of the gospel was sown broadcast by sowers of every class and kind. After a while, the truth propagated by the spreaders of the faith was too vague and had too much error, to serve the purpose of individual regeneration. Religion was sown in not in Christian principles but in Christian Institutions. The former were forgotten, the latter diligently founded. The pure seed of spiritual doctrine fell into rough ground and died. Pure Christianity as it distills from Christ's lips & breathed in his life, could not have been diffused in that unrefined & corrupt age, but Christian Institutions could be. The outward forms & symbols of faith could be spread far and wide, and by these was the name of Christ transmitted & extended. Pure Christianity could not have been made the religion of the Roman Empire or of the furious hordes that overran that empire. But Christian Institutions, decked with the spoils of Paganism, were popular & inviting, and became the property of every nation in Europe. These institutions were embraced as mere & dead forms, yet eventually proved otherwise. They wrought gradually, imperceptibly upon the manners, feelings, codes, &c. of the people, till the first fruits of a harvest appeared in Wickliff, Huss, Jerome, &c. Ch. Exam.

m. 2 | 297 | Reformation — The harvest of the Reformation was one of faith and truth, not of liberty and love. It undermined the seat of the pope, but left the throne of bigotry unshaken. With this harvest of faith, however, began the seed time of religious liberty. The number of friends of freedom has been continually increasing. The earth is now violently upheaved, but it teems with a glorious harvest. Old ecclesiastical foundations are breaking up. Antiquated opinions are set aside. The sway of man over faith

Continued—

and conscience is subverted. Not yet. Existing religious institutions, which have been used as prisons for the freeborn mind; have their walls thrown down by the very war-cry of liberty. The power of a titular priesthood is undermined but it is to hasten the day when every man shall be a king and priest unto God. Chr. Examiner.

Miscel. 7 p 360.

Royal Priesthood. —Remarks of Leighton on this term.

M. 6 380
18.257. "All believers are the lord's clergy, as they are his portion, so he is theirs." "Believers are kings also", he says

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Milman's Preface to Gibbon.

The argument for the Divine authority of Christianity, deduced from its primary development, & rapid extension, is unanswerable when confined to reasonable limits: but this argument becomes more feeble & disputable, in proportion as it recedes from the birth place, as it were, of the religion. The farther Christianity advanced, the more causes purely human were enlisted in its favor. It cannot be doubted that the causes developed by Gibbon will somewhat "concur most essentially to its establishment". It is in the Christian dispensation as in the material world. The heavenly bodies were launched in regular motion upon the bosom of space by the deity, & then were apparently left to guide their courses according to secondary laws. Christianity proclaims its Divine Author chiefly in its first origin & development. When it had gained its just reaching, and got possession of the reason & affection of the favored few, it might be — the time when not known — left to make its way by its native force under the secret agencies of Providence.

"It is idle, it is disingenuous to deny or dissemble the early degradations of Christianity, its gradual but rapid departure from its primitive simplicity & purity, still more from its spirit of universal love."

[Monthl. Rest. 2. p. 1.

"In the centuries from the 4th to the 10th, we can hardly trace a vestige of the pure religion we now profess."

Sermons ii. p. 30.

Indians

(from Albert Gallatin's "Synopsis of the Indian Tribes" in the publications of the American Antiquarian Society.

The guttural sounds which abound in all Indian languages, & even some of their nasal vowels, have no equivalent, and cannot be expressed, with our characters, as used by the French and English — The perpetual substitution for each other of permutable consonants, the numerous modifications of the vocal sounds, & the various ways we express them in our own languages, have been fruitful sources of the various modes in which the same word (Indian) is spelled by European hearers.

Traditions. "No reliance can be placed on the vague & fabulous traditions of the Indians."

Languages. The languages of the American Indians (in both N. & S. America) are rich in words & grammatical forms; their construction is complicated, yet the greatest order and method prevail. They have a multitude of inflections, and a very great number of compound words. The Indian languages, in their number of forms & combinations, far exceed the classical languages, of Greece & Rome.)

Algonkin nations. The New England Indians were Algonkin Tribes — The Algonkins, speaking different dialects of the same language, extended from Hudson's Bay to Cape Hatteras — Kristinaux, Chippeways, Ottawas, Massachusetts, Narragansets, Mohicans, Delawares, Nanticokes, Miamis, Illinois, Shawnees, Saukies, Menomonies, &c. The Sacs & Foxes are Algonkins — also Potawotamies, Missisagues, The Indian languages from Connecticut river to the Piscataqua river were very similar, if not identical. They could all converse with each other — Indeed, the Indians from the Saco to the Hudson spoke the same language, though with many varieties.

Indians

The Pequods & Mohegans claimed some authority over the Indians of Connecticut River — but those west of the river, towards the Hudson, were small independent tribes.

The Mackwaes or Maquas (so called by the Eastern Indians of Massachusetts, &c) were the Mohawks — they occupied the west bank of the Hudson from Albany, a great distance down the river. On the eastern bank opposite to them were the Mohikans, and below, both of these, on & below the Highlands, were the Waroanechins & Waranawongongs: the former on the eastern side, and the latter on the western side, about Esopus. Below the highlands on the eastern side were the Manhattans & Pachanchos; on the western side, the Minsi & other Delawares.

The Waronechins & Waranawongongs were called Wappingers.

They & the Mohikans (or Mahikans) were all called at a later period Mohikanders, & are supposed to belong to the same stock with the Mohegans of Connecticut.

The Stockbridge Indians were a part of the Housatonnuck tribe — increased by Wappingers, Mohikans & others from N.Y. and some from New England. Their language was like that of the Pequods or Mohegans.

The Maquas were the terror of the New England Indians, & spread them perpetually — from near the seashore to the Hudson; but the Indians E. of Connecticut river were not subjugated by the Maquas or the 5 Nations. In 1669, 600 Massachusetts Indians marched against the Mohawks and attacked one of their forts, in the Mohawk Country, but were repulsed with loss. Peace was made 1671 by the influence of the English & Dutch at Albany.

The Manhattans, and others below the Highlands, on the E. side of the Hudson were, it is supposed, of the same stock with the Mohicans. The Dutch purchased Manhattan Island of them in 1620. They were almost always at war with the Dutch.

Indians

Long Island had 13 tribes of Indians. The Montauks at the Eastern end claimed some authority over the others. They all spoke kindred dialects, & not very different from the dialects of the New England Indians.

Previous to 1664 the Five Nations had compelled the Indians on the Hudson River, most of those on Long Island, and those West of Connecticut River, to pay some kind of tribute.

"The Permutations of r. l. and n. are common every where amongst Indian tribes speaking the same language".

The Delawares (Lenno-Lenape) were Algonquins. They possessed from Hudson river, through New Jersey, into Pennsylvania, &c. The Minsi were a tribe of Delawares.

The Delawares were conquered by the Five Nations about 1650, & after that could not make war nor sell lands without the approbation of the 5 Nations. Wm. Penn purchased the possession of the Delawares, but the sovereignty of the Five Nations.

The Nanticokes inhabited the Eastern Shore of Maryland. were subdued by the 5 nations; & at a later period, they migrated up the Susquehanna when they had lands of the 6 nations, and were admitted as the 7th nation in that confederacy.

The Susquehannocks were east of the Susquehannah River & N. of the Nanticokes — also they possessed W. & S.W. of that river as far as the Potomac. They were subdued by the Five Nations, & carried away to Oneida. Some returned. They were commonly called Conestogoes. They were destroyed as above after 1664

Indians.

The Powhatans, Monacans, & other Virginian tribes were Algonkins.
The Five Nations subdued many tribes in Virginia

The Western Algonkins — were Menomonies, Miamis Illinois, Saukis, Foxes, Kickapoos, & Shawnoes — Also the Piankishaws. The Illinois consisted 5 tribes, viz. Kaskaskias Cahokias, Tamaroas, Peorias, Mitchigamias. These Illinois were almost exterminated by the 5 Nations & others.

The Shawnoes (part of them) separated from their brethren & established themselves in Kentucky; being driven thence some migrated to Pennsylvania, but most of them crossed the Ohio & settled on the Scioto. Defeated by the 5 nations in 1672, they dispersed to Pennsylvania, Carolina, &c. Those in Pennsylvania removed to the Scioto after 1740, & the others joined them.

The Pamlicos on the coast of North Carolina were Algonkins — the farthest south of any.

There is much difference in the Algonquin Languages — The Algonkins of Labrador, and the Micmacks, Etchemins & Abenakis of Nova Scotia, Maine, &c. spoke dialects varying much from the New England dialects. The Delawares, &c. on the South also varied a great deal from the New England. Abenakis called Tarratines.

The Ottawas of Michigan formerly were on Ottawas River in Canada — they fled from the 5 Nations, but have lived in several different places since. They were near S.W. part of Lake Superior in 1665; and the Chippeways near them. The Chippeways, Ottawas, Potowatamies, are nearly allied & speak dialects of the same language. The Kristenaux seem to be the same. These 4 tribes form, as to language, one subdivision of the Algonkins — the most numerous & probably the original stock of all the kindred branches. The 4 tribes number 35.000. leaving only 25.000 for all other Algonkins. Of which 19.000 in U.S. Ter.

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Indians

The Iroquois — 2 divisions.

The Eastern Iroquois, known as the Five Nations

The Western Iroquois, consisting of 4 nations, viz.
1 Wyandots or Hurons. 2 Attiouandaions or Neutral Nation.
3 The Eriigas and 4 Andastes or Guyandots South of Lake Erie
The French gave the Wyandots the nick-name of Hurons.
In 1649. the Five Nations overwhelmed the Hurons, and
in 1650 completed their destruction. Some fled to other tribes
and a few united with their conquerors. Subsequently, they
collected in 2 villages near Detroit, & though but few, they
had great authority among the Indian Tribes.

The Attiouandas, though Neutral, were destroyed by the
5 Nations. They were on the Northern shores of Lake Erie.

The Eries or Eriigas, S. of Lake Erie, were destroyed by the
5 Nations 1655.

The Andastes a Guandastoques (Guyandot) were
destroyed by the 5 nations in 1672, after a war of 20 years.
They resided about Pittsburgh.

Thus were all the Western Iroquois Tribes broken up
& almost-exterminated by the Eastern Iroquois.

Language of the Five Nations (only 4 viz — Cayugas out) & 3 more Iroquois Tribes, viz
Nottoways, Tuscaroras & Wyandots — making 7. These all vary
much from each other — there seems to be but little similarity
in the form of the words, though more in the sound. In many
cases, only two agree in the name of a thing; in other cases, three.
or four or five. It would seem impossible for them to understand
each other. In some cases, the 7 tribes have the same word (in sound)
for a thing; in others, each of the seven has an entirely different
word for a thing —

Indians

The Five Nations — Iroquois of the French.
Called Maquas, or Menque (Mingos) by the Lenape tribes.
Called Massawomecks by the Virginians
They were South of St Lawrence River & Lake Ontario, and extended from the Hudson to the upper branches of the river Alleghany, & to Lake Erie. They had possessed part of lower Canada, but when Champlain arrived in Canada they were not there, though Cartier found Iroquois in possession of Montreal in 1535. The five confederate Tribes were: —

1 The Mohawks — most eastern tribe
2 The Oneidas — next west
3 The Onondagas, next west
4 The Cayugas — next west
5 The Senecas most western Tribe.

The time of the formation of the confederacy is unknown. The Oneidas & Cayugas were the younger tribes, & had been compelled to join the others.

6. The Tuscaroras of North Carolina after their defeat in 1712-13, were admitted as the 6th nation.

7 The Nanticokes were the 7th nation — removed west.

8. The Nüticokes. do not appear after as a distinct nation

The Five Nations had acquired a superiority over the other Indians before the arrival of the Europeans. They were at war with surrounding Indians, & had carried their arms to the Chesapeak Bay & to Newcastle on the Delaware; and were an object of terror to all the Indians from South of the Potomac to the Merrimac & Piscataway. They were far more advanced in agriculture & the arts than the Algonkin Indians, and were more brave & ferocious. They were united, and cut off the Algonkin & other Iroquois tribes, in detail. Their location was favorable.

Indians.

The 5 Nations were not very numerous — it is said their warriors never exceeded 5000 — in 1670 they were less than 4000. The Dutch supplied them with arms & ammunition before the Algonkins & others were supplied.—

They destroyed the Hurons (Wyandots) & their own stock — 1649 + 1650
They made the Delawares submit 1651
They dispersed the Neutral Nation (their own Stock) 1651
They destroyed the Eries (Iroquois stock) 1655
They destroyed the Andastes (Cayandots — also Iroquois) 1672

They had for many years been at war with the northern Algonkins & the French — also with the Mahingans, & had attacked the Ottawas & Miamis as early as 1657. (of Michigan.)

After the British acquired Newyork, peace was made between the 5 nations & many of the Lenape tribes, who were under protection of British Colonies. But after this, and before 1700, the 5 nations destroyed the Susquehannocks & the Western tribes of Virginia

In 1701. the excursions of the 5 nations extended to Cape Fear River, & from that time, they had continual wars with the Cherokees & Catawbas. 50 years after this they were at war with the Catawbas, & they finally destroyed them. During the same period, they continued their warfare with the Illinois, Miamis, & other Tribes in alliance with the French. They were almost a counterpoise to the influence of the French over the other Indian nations for a long period.

Perpetual war reduced their numbers, & in 1756 their warriors were only 1200. After the British conquered Canada, the importance of the 5 nations ceased, as Britain wished for peace among all the Indians.

Indians

The 5 Nations.

In the revolutionary war, all but the Oneidas took up arms against the Americans. In consequence of this, the Mohawks were obliged to abandon their seats & take refuge in Canada. Those who remain have been peaceable since 1783.

Their present numbers in N. York an estimate at 4.716.
" " " at Green Bay 725
" " " beyond the Mississippi 465
5.906

Deduct-Nanticokes, Mohicans, Shawnees, and other Algonquins mixed with them, and then would remain of Iroquois only about 5.000.

Those in Canada, with the Wyandots & other remnants of the Iroquois tribes may make 2000 more

200 years ago they numbered 40,000 — now only 7000.

Their destruction has been the result of wars among themselves, or against other Indian nations. They conquered only to destroy, & to gratify their thirst for blood. They made a perfect desert for 500 miles South & West of their seats. They destroyed more Indians from 1600 to 1800, than all that have been destroyed by the Europeans or in wars with the Europeans, in Canada & the United States in the same times — The European government intent only on territory & power, instead of promoting peace among the Indians, encouraged their natural propensities — & excited them to murder & desolation.

Southern Iroquois-

Beside the Tuscaroras, there were the Chowans and others on Chowan river.

The Meherrins or Tutelos, and the Nottaways in Virginia were Iroquois — The Tuscaroras were on Neuse & Tar Rivers, and in 1708 had 1200 warriors. The Southern Indians & Carolinians gave them a great defeat March 1713. Most of them removed in 1714-15 to the 5 Nations and became the 6th Nation.

Indians

The Creeks are a confederacy of several tribes, speaking different languages. The Muskhogees are seven-eighths of the whole. The Seminoles of Florida are Muskhogees. The Uchees & Natches, belong to the Creek confederacy, but have each a different language. The Creeks are as follows:— Muskhogees 23.000 } one language
Seminoles 2.400 } (and Seminoles)
Uchees — 1.200 — 2 language
Hitchittees — 600 — 3 do
Alibamons & Coosadas 500 — 4th do
Natches 300 — 5th do.
28.000.

The Choctaws & Chickasaws are of the same stock, and speak nearly the same language. This language has some affinities with the Muskhogee; and it is thought that they had a common origin

The Yamasees (sometimes called Savannahs) were in the S.E part of S. Carolina. After 1715 they were driven over the Savannah River. Supposed to be a tribe of Muskhogees.
There were other small tribes in S. Carolina, of whom not much is known. The Catawbas were in both N. & S. Carolina & were powerful — had once 1500 warriors. — in 1743 had 400 warriors.
The Woccons were N. of the Catawbas & supposed to be of kindred race. The Tuscaroras were N. of the Woccons and powerful before 1713. The Pamlicos were early Tuscaroras, Woccons. &c.

The languages of the Catawbas, Tuscaroras & Pamlicos were entirely different — no affinity between them.
The Cheraws, Waterees, Congarees, Enoes &c joined the Catawbas. They spoke the same language — were of the same race — & perhaps were akin to the Catawbas.

The Cherokees are distinct from all other Indians — have no affinity, unless it be with the Iroquois — that doubtful &c.

Indians

Families of Languages.

1st. Farthest North — Eskimaux. (Greenlanders are the same)

2d. Next to these — Athapascas. — Chippeyans, &c.

3d & 4th Intermixed — { Algonkin-Lenape (60,000) } excluding S. to
and Iroquois (7,000) } 35th or 36th deg. of Lat.

5th West of Mississippi — Sioux (50,000) — including 4 subdivisions —
viz. Dahcotas, or Sioux proper (5,000); Assiniboins; Winnebagoes; Minetarees
Osages (4); Kansas & Ioways & Kindred tribes — Otoes, Omahaws (2), Mandans, Crows, Yanktons, Ruppas, &c. (3)

6 Catawba

7 Cherokee (15,000.

8 Choctaw & Muskhogee — perhaps should be two. { Choctaws & Chic. 24,000 / Musk. & Semi. 28,000

9. Blackfeet. (33,000 with the Rapid Indians.

10. Pawnees (9,500.

11. 12. 13. 14. 4 Tribes united with the Creek Confederacy (see opposite.

15 Fall, Rapid or Paunch Indians (near the Blackfeet.

16 & 17. In West Louisiana (2000. 18 Kinai on the Pacific.

19 to 28. West of Rocky Mountains.

The Eskimaux extend from Labrador, on the coast, to Behring's Straits and to Alaska — more than 3600 miles. The Tchuktchi of Asia are of the same race. The only instance known of an Asiatic and an American tribe belonging to the same race. The Eskimaux are seldom found 100 miles from the seashore. The origin of the Eskimaux is doubtless the same with the other Indians of N. America. Their color, features, structure & language, &c are the same, though their stature is less. The Tchuktchi doubtless emigrated from America to Asia. The Greenlanders are Eskimaux.

The Kinai, Kolushen & some other tribes are on the N.W. Coast of America — extending about 100 miles into the Interior — and forming a belt on the coast from 60° N. Lat. to about 48° N. Lat. There are several languages among them.

The Athapascas drive the Kinai &c on the West, and the Eskimaux on the N. and E. and the Knistinaux S.

Indians.

The Athapascas extend from 100 miles W. of Pacific Ocean on the W. to Hudson's Bay E. & from the Eskimeaux N. & the Missinipi River S. & as far W. as the 52° N. Lat. S.
Their tribes are "Northern Indians", Chippeyans, Copper-mine Indians, Dogrib Indians, or Slave Indians, Sussees, Carriers or Tacullies, & other small tribes. They all speak the Chippeyan Language.
North of these, is a small tribe called Loucheux, near the mouth of Mckenzie's River, whose language is different from all around them

The Sioux language is spoken by more people than any other.
1 or 2. by. Winnebagoes, separated from the other Tribes, near Michigan Lake.
2 " Sioux proper, or Dahcotas, West of Mississippi & some East. They are divided into 7 tribes, 4 Eastern & 3 Western — in all 20.000 souls.
3. Assiniboins — are a Dahcota tribe, separated from the rest.
4 Minetarees — are same family but relation is remote. There are 3 tribes — one of them Mandans — one Crows — one Minetarees,
5. 8 Southern tribes, extending to Red River, &c.
The 3 most Southern are, Quappas or Arkansas, Osages, & Kansas.
The 5 other are, Ioways, Missouris, Ottoes, Omahaws, & Puncas.
The Vocabularies of 8 Sioux nations or tribes show much dissimilarity in the dialects, but less than the Iroquois
The Sheyennes were supposed Sioux — now supposed to be distinct. 2000 souls.
The Pawnees have a language distinct from all others. They are 2 tribes, Pawnees (6.500) and Rickarees (3000).
The following Indians west of the Mississippi cultivate the soil, viz Sacks & Foxes who are Algonkins; Pawnees; 8 Southern tribes of the Sioux; Mandans & some Minitarees.
The Black Feet have a language distinct from all others known. They are 30,000 in number & one of the most powerful nations — They war with the Flatheads, Shoshonees, Minetarees, &c.
The Fall (Rapid or Paunch Indians, 3000, have a language of their own. Their principal seats are on the Saskashawin.
The Panis of Red River (1500) have fixed villages. On our Western frontier are 3 wandering tribes, 1400 in all — Caskaias or Faithearts, Kioways, & Bald Heads.

Indians

Algonkin names (New England Dialects)

God — Manitoo, or manetou &c
Woman — Squaw
Girl — Squawese
Infant. Papoos
Man — Sannup, or Wosketomp
House — Wigwam or Weekwaum
Axe or Hatchet. Tomehawk or Tomahagan
Shoes — Mocasin or Makissin
Sun — Sipi, sepé, or seepus.
Mountain. wachee, or wachu
Island. Menahan.
Pine Tree — Cowas, or Cowaus.
Snake — Shiok = in Maine, Kenabëck.
Water — nippe, nipé, nepee, &c
White — Wompi, and Wabisca — (hence wampum = white beads.
Broken maize, hommony (Powhattan
Encantation. pawawer (same.
Husband. Wahsuk (New England
Snow — koon, cone, or quono
Chief — Sachem, Sagamore
Thief — Netop or Nectomp
Good (adj.) — Wunnut (inanimate) wunhi (animate)
Dog — anum.

Algonkin plural of nouns — for animate objects, endin og, aig or ak,
(Or " " for inanimate do " " ajm, ashirall

Massachusetts — nunksqau, a girl — nunksquog, girls.
" — hussun, a stone — hussinesh, stones
Delaware — okhqua, a woman — okqanewak, women
" — Ahsin, a stone — Ahsinall, stones

Massachusetts — anoggs, a star (considered animate) — anoggsog, stars
anoggson — when in accusative, or following an active verb. singular or plural. (of the 3d person

In the Algonkin languages there are words for father, mother; son, daughter, bull, cow, &c; but no inflections to express gender. The distinction is between animate & inanimate things. The animate class includes some things besides animals, as stars, &c; This distinction of animate & inanimate affects the termination of every part of speech, not excepting the adverbs.
Most Indian languages have a dual number, or a special plural.
All prepositions are affixed or prefixed to other words, or nearly all. Separable prepositions are seldom if ever found.
Transition is common to all Indian languages. It means the joining of the nomination or agent in one word with the verb; or the joining of the objective case or object with the verb; or the joining of both agent & object in the verb as I love thee (I love thee) in one word, much like the Hebrew. In pronouns only.

The Praying Indians.

Gen. Daniel Gookin was superintendent of the Indians of Massachusetts about 30 years and wrote a "History of the Christian Indians", and the sufferings they endured from the jealousy & fears of the Whites in Philip's War. His history was written in 1677, and is published in 2d Vol. of Am. Antiq. Society's Collections. It occupies near 100 octavo pages. John Elliot gave to his letter of approbation.

There were Christian Indians at Nantucket & Martha's Vineyard; also in Plymouth Colony, called Cape Indians. These did not suffer by the war, except in this respect. They used to come to the plantations & work for the whites in the summer, & get for their labor, clothing for themselves & families. The war prevented this.

There were also about 40 praying Indians near Norwich converted by Rev. James Fitch. These did not suffer. Uncas & his son Oneco did not encourage Christianity.

The Christian Indians in Massachusetts, whom John Elliot had instructed for 30 years, were those who were treated so unjustly & barbarously by the Whites; & whose sufferings are described by Gen. Gookin. They resided in 7 villages — 1st Wamesit or Chelmsford; 2d Nashobah in Littleton; 3 Okkokonimeset or Marlboro. 4th Hassanamesit or Grafton; 5 Natick; 6 Punkapog or Pakomit, now Stoughton; 7th Makunkokoag or Hopkinton. Besides these, there were some praying Indians among the Nipmucks, but most these fell off & joined the enemy.

Gookin was a Major, in time of this war — calls himself Major Gookin.

Praying Indians

Soon after the war broke out in the summer of 1675 the English were filled with jealousy & animosity against all Indians, and as fire & enmity & hatred was conceived against the poor Christian Indians, and this spirit continued to prevail among the people during the war, to the great detriment of the colony & to the destruction of many faithful & exemplary Christian Indians. The Magistrates & clergy were at times moved in favor of these Indians, & sought to relieve them, but they could not resist the rage of the people. Gookin & Elliot were unwearied in their efforts in favor of the Christian Indians, and suffered much in consequence. The English soldiers were more particularly enraged against the praying Indians. Yet these Indians, when employed in the army were always faithful, & would have been very useful had it not been for the fears & jealousy of the Whites. Some the Christian Indians were constrained by the harsh dealings of the English to join the enemy.

One reason of the rage of the people against the Christian Indians was this. The Springfield & Northampton Indians, who lived near the English, & seemed to carry it fair for a time, at last proved perfidious & treacherous. This defection exasperated the English against all Indians and they would admit no distinction. "Yet there was not one of these Springfield & Northampton Indians that I ever heard of, who was a pretender to Christian religion." "Some near the mark have been ready to say that if these Indians were prudently managed as their neighbors the Mohegans were, they might have continued in amity & been helpful to the English to this day."

Praying Indians

Gookin speaks of the Indians at Lubbang, Hadley & Springfield proving perfidious, & thus exciting the public indignation, before the Northampton Indians are named. He says none of these were praying Indians. The animosity & rage of the "common people" were so great that the Gov. & Council, against their own inclination, were under the necessity of confining the praying Indians to 5 villages, & they were not to stir over a mile from their village upon peril of their lives. This order is dated Aug 30. 1675

Oct 30. 1675. The Natick Indians were conveyed to Deer Island, having been first escorted & encouraged by Mr Elliot. This was by order of the Gen. Court. The Punkapog's were also sent there, & some others, & when Gookin & Elliot visited these poor Indians the latter part of December 1675, they found about 500 praying Indians on the Island. They were short of provisions, had poor wigwams, & thin clothing; yet they were patient & humble, & behaved like christians

1675-6. The Gen. Court voted to raise 600 men & send them under Maj. Thos. Savage against the Indians at the West. Maj. Savage took 6 praying Indians from Deer Island as guides, &c. This army went to Menamense (New Braintree) and on to Hadley. The 6 Indians behaved nobly. Rev. Mr. Nowell of Boston, the minister of the army wrote apparently from Hadley, March 26. 1676, about the 6 Indians & praised them. "At their first coming to Hadley, the man with whom they quartered allowed them pork & peas enough but not bread. He perceiving they had some money, made them buy their bread. When they had laid out about 4/6, one of them told me of it, upon which, I spake to the gentleman, who ordered the constable to allow them bread, & I gave them 4/6 from my own purse to reimburse what they had expended." The army returned from Hadley in April.

Praying Indians.

Mrs. Rowlandson and some others were redeemed by the aid of some praying Indians. She came home about the Election time, 1676.

In April 1676, 40 of the Indians from Deer Island were formed into a company under Capt. Hunting, who were employed in various expeditions as long as the war lasted. The company was increased to 80 Indians, & in the summer of 1676, they took & slew not less than 400 of the enemy.

Gookin does not pretend that all the Christian Indians were sincere, nor all of his own countrymen: "I wish & pray that both English & Indians were all better than I fear they are". He says some of the younger Indian soldiers are too apt to be overtaken with drink, but they had the example and temptation thereunto of the English soldiers & others, who are very ready to procure strong drink for the Indians; and others sell them strong drink contrary to Law, for filthy lucre's sake. A little will intoxicate an Indian because he is used to cold water. Indians cannot bear one fourth as much as Englishmen. 1/8 of a pint (1 glass) will make some Indians drunk, and a pint of cider will do the same for some others.

The Indians were delivered from the Island about the middle of May 1676 ~~1677~~ 400 old men, women & children most of the able men being in the war. After this, they had in 1677, 7 places to worship; but they had great fear of the Maquas who had done some mischief to Unkas. In Sept 1677 the Maquas gave the praying Indians much trouble, and murdered an Indian near Sudbury. The English pursued, but did not overtake them. The Maquas took 2 women captives.

Praying Indians

The Maquas in Sept. 1677 carried their 2 captives (squaws) through Hadley, and showd the scalp of the men slain to the English at Hadley, who would willingly have redeemed the squaws, but could not prevail with the Maquas to let them go.

the 19. September 1677, Hatfield was attacked — the Indians burnt some dwelling houses & barns that stood without the line, and wounded and killed about 12 persons and carried away captive about 20 persons (English), most of them women & children.

It was at first imagind that the Mohawks had done this, for it was done the next day after the Maquas passed through Hadley with the 2 captives. But it appeared afterward by an English prisoner that escaped, that this party of Indians were about 27 whereof 4 were women; who were of the old enemy, & formerly neighbors, who had fled to the French about Quebec & were lately come from thence with another company, who had gone towards Merrimack. This company the same day carried away by force & persuasion from near Chelmsford, the Sachem Wannalancet & 50 more Indians.

The Mohawks had been urgd by Massachusetts agents to come down upon the New England Indians, but not in 1677, nor upon the praying Indians.

1 Note. A note to Gookins History, saying that the above murder near Sudbury "was probably among the first-fruits of the misguided policy" of inviting in the Mohawks — is incorrect.

2 Another Note. Gookin states that Connecticut used the Mohegans and Pequods fairly, & employed them on expeditions, & thereby saved that Colony; so that only one small deserted village was burnt in this war. Though these Indians were not Christians, they were faithful.

A note suggests that the village destroyed was between Providence & Stonington. Yes — it was Simsbury.

Praying Indians

Capt. Samuel Hunting of Charlestown commanded the praying Indians, first 40. afterward 80, about a year, and was with them in several expeditions, in all which, he certifies, Dec 13. 1677, they behaved courageously & faithfully: and did kill and take above 200 of the enemy, besides about 100 more when he was not with them, making 300.

Maj. Thomas Savage certifies Dec 20. 1677. that the christian (101)
Indians with him in July 1675. and the 6 with him at
Menumesse (New Braintree) and Hadley in March 1676 were
courageous & faithful.

Capt. Daniel Henchman commanded some indians in 1675;
and he says he had several of the praying Indians in an expedi-
tion in May & June 1676 when he had command of the English
at Weshakum ( ) Mendon & Hadley; in all
which time, the Indians behaved soberly faithfully & courageously.
Dated Nov. 29. 1677.

Praying Indians, as they were Nov. 10. 1676 – by Dan Gookin

Punkapog Indians (35 men, 140 women & children) about Milton, Dor-
chester & Braintree, among the English, employd in cutting cord wood
and other labors.

Natick Indians – at Medfield, Natick, at falls of Charles River,
and at Noantum, 4 places. Some cut wood, & make stone walls,
some spin, &c. 42 men & 170 women & children.
Other Natick Indians were at service; in Huntings army were some, &c.

Concord (Nashoba) Indians, employd by English at Concord. 10 men 40 women

Wamasquecets Indians, – about 60 at Dunstable; and 25 at Ipswich (not Wamasquecets.
Some of the children ordered to be put to service.
About 40 about Watertown & Cambridge.
In all 117 men, and 450 women & children, besides 30
soldiers under Capt Hunting at the Eastward. All, about 600.

They had teachers at 6 places, where they met to worship God and
keep the Sabbath.

New England Indians

5 principal nations — according to Gookin

I. Pequods & Mohegans, in Eastern Connecticut — only one nation
said in former times to have had 4000 warriors — but when
attacked by the English in 1637, their warriors were less
than 1000 — Holmes says 700. When Gookin wrote in
1674, the Pequods were reduced to 300 men

II. Narragansetts in Rhode Island — said to have had formerly
5000 warriors — doubtless much exaggerated. Gookin says in
1674 their warriors were not 1000.

III. Wampanogs or Pokanakets — mostly in Plymouth Colony.

IV. Massachusetts, about Massachusetts Bay, &c.

V. Pawtuckets, north & Northeast of the Massachusetts — including
the Pennacooks of New Hampshire, and the small tribes
eastward to the Abenakis or Tarratines about Saco — not
including the latter. They & those E. of them were not called
New England Indians.

These are the 5 principal nations according to Gookin.
The Nipmucks are mentioned as occupying the central parts
of Massachusetts as far west as Connecticut River, and
acknowledging the supremacy, to some extent, of the Massachusetts,
& the Narragansetts, or of the Mohegans.
These 5 nations were divided into many tribes, each having
its own Sachem, & being in a great degree independent of each other.
The Pequods & Mohegans claimed some authority over the
Indians of Connecticut River. West of the river were
small independent tribes. Those in Connecticut were called
the "Seven Tribes."

Gookins estimates the former number of the warriors of the III. IV. & V. Nations, (opposite page) at 9000. But in his time 1674. the Massachusetts & Pawtuckets had only 550 men, besides women & children. The Great Sickness before the arrival of the English had made dreadful ravages among the Massachusetts, Pawtuckets & Wampanoags.

Mr Gallatin estimates that the Indians within the boundaries of New Hampshire, Massachusetts, Rhode Island & Connecticut (4 states) were, before the disease carried off so many, between 30 and 40,000, but much less than this at the arrival of the Pilgrims. The old accounts of great population (like the 9000 warriors above) are much exaggerated.

After Philip's war, and after most of the hostile Indians had removed to Canada or its vicinity — the several tribes in Connecticut, 1680. had 500 warriors

In 1698. there were near 3000 Converted Indians in Mass.

In 1774. there were 1368 Indians in Connecticut, and 1482 in Rhode Island.

Most of the Indian population of New England was along the seashore, and the banks of Connecticut River below its Falls. This concentration of the Indians on the seaboard was owing to the uniform & plentiful supply of fish; and also owing to the attacks of the Five Nations. The Nipmuck country & other inland parts had a more scattered population than the coast — numbers much less. There were no tribes of any consequence in the northern part of New Hampshire, nor in the present Vermont.

I suppose there were from 8 to 10,000 Indians in the settled parts of New England, in 1680.

American Indians. languages.

The multiplicity of forms, of compounded words, of inflections, &c do not prove (Mr. Gallatin thinks) an ancient civilization. He thinks other languages in their early state, before they were written, were much inflected; — that both Greek & Hebrew were as much inflected before Moses & Homer wrote as after. He admits however that the American languages are more inflected than those of the Eastern Continent. In this respect, the Esquimaux, & those of South America are similar to North America. — Mr. Gallatin has been informed that the Gothic translation of the Gospels by Ulphilas in 4th Century has more forms & inflections in the language, than are found in any of the modern Teutonic languages.

A written language gives stability to as spoken one, but does not change its nature; changes apply much more to words than to grammar. Uneducated men who speak only patois, violate the rules of grammar, but use as many grammatical forms as the educated. Grammatical forms in Europe, &c are the same now they were 400 years ago.

The numerous entirely distinct Indian languages attest the antiquity of the American Indians. Mr. Gallatin supposes America, North & South, may have been inhabited 1000 years after the flood, or near 4000 years ago, & that the civilization of Peru, Mexico, &c. may have been entirely of American growth, and not imported from Asia: — So far as researches have gone, there are no indisputable affinities between any American language and an Asiatic one.

Cultivation of American Indians — When English settled here; — Maize; some species of beans; pumpkins; — farther south there were sweet potatoes, watermelons, tobacco. They had for food also chesnuts & other nuts & some roots — besides game & fish. All the labors of cultivation fell on the women.

Climate. Mr. Gallatin.

It may be said generally, that, with variations arising from local causes, the same climate prevails from the sea coast to the Rocky Mountains. Indeed, the observations made at several military posts show that the excess of both heat & cold, in the valley of the Mississippi & the adjacent prairies, is greater than on the shores of the Atlantic owing perhaps to the S. & N. winds which sweep over that immense valley without being interrupted by any sufficient chain of mountains.

Ind. Hist 2.p.3 **Indian Indolence.** The Indian disappears before the Whiteman because he will not work. No struggle between inveterate indolence & active industry could have but one result. In our western states 100. 000 Indians, with their habits, hardly obtained supplies for their few wants. Now 4 millions of industrious inhabitants derive ample means from the same soil.

M.L.7.357 **Slavery.** Mr. Gallatin thinks necessity and compulsion first made men submit to the fatigue of agricultural labor — that Slavery constituted an important part of every society of which we have ancient and authentic records — Romans. Greeks. Jews, &c — that after man had departed from the abundance first given to them, nothing but conquest & slavery could make men labor, & thus promote civilization. He says the 5 nations might have attained to Spartan civilization, had they made slaves of their prisoners instead of murdering them — that the civilization of Peru & Mexico was the result of conquest and the abject servitude of the conquered — that the partial civilization of the Cherokees was at first promoted by Slaves performing agricultural labors.

Civilization seems, if it cannot be introduced & extended without war & slavery.

Indian Fortifications

All the defensive works of the Indians East of the Mississippi from the time they were first known to us, were of an uniform character. In the time of DeSoto at the South, and in the time of Cartier at the North, the Indian forts were built in the same manner both N. & S. and at later periods.

"They all consisted of wooden Palisades strongly secured, with an internal gallery, from which the besieged party might under cover repel the assailants with missile weapons. They were of moderate size, such as could be defended by the population.

The ancient ramparts of earth, found in the Ohio Valley & elsewhere, seem to been improper for fortifications in a first country, & we cannot understand how they could be defended without a wooden palisade.

There is nothing in these works which may not have been performed by a savage people — Gallatin.

Indians.

"Before the Europeans came, the condition of the natives was peaceful and happy" Worcester Magazine Vol. I. p. 17

This is false. The early discovery always found the Indians at war with each other. — More false assertions in this account.

Misc 6. 417

The Pope against Witchcraft—

From Latin notes in Giesebrecht Ecc. History.

The Bull is dated December 1484.* He had been informed that many persons of both sexes in Upper Germany in Mayence, Cologne, Treves, Salzburg, and Bremen provinces, deviating from the catholic faith, do not fear to make agreements with demons [cum daemonibus] and to destroy the parties (children unborn, or just born) of women the foetus of animals, the fruits of the earth, grapes of the vines, fruits of the trees, also men, women, sheep, cattle & the animals, fruit trees, pasturage, vines, blada, ? grain and other plants, and to destroy them utterly;—and do not fear to afflict men animals with internal & external pains & torments, and men also; to hinder men from begetting & women from conceiving and so affect them that they cannot render the conjugal act — do not fear to deny the faith which they took upon them or acknowledged in Holy Baptism, and to do many other cursed things.— The Pope therefore appoints two men, to examine as inquisitors the guilty, and correct, imprison, punish & fine in those provinces all such. No one to hinder them: the secular arm to aid, &c

The two men published 1489 the Malleus Maleficarum at Cologne. A few declaimed against the delusion, but this was dangerous & ineffectual; Many innocent men were victims, being accused of sorcery, because they were suspected of heresy.— Giesebrecht has some extracts from this book in Latin

They say there are certainly instances where witches make nightly excursions, and change shapes, Though one Council had condemned this notion as a heathen superstition — yet some disbelieved in witches in the 15th century.

The civil authority aided the inquisitors

* The date Misc. 6. 414 is 1459, which must be wrong!

From Gieseler's Text Book of Ecclesiastical History.
In Mass. No 3. p 291 to 311. & 316.

The Pagans, after the Christian Era.

om. 2.1 294 The Romans with their freedom lost their national spirit. The luxury & effeminacy of the times led to indolence, weakness, cowardice, and craving for excitement. The enervated & cowardly are always prone to superstition. The sciences were neglected, & the immorality of the age was appalling. Men sought refuge from their fears in superstitions, in the mysterious ceremonies of Eastern Religions. The fondness of superstition was furthered by the philosophers. New Platonism became the vogue in philosophy — The custom of honoring men with altars & sacrifices originated with the Asiatics. These honors were paid to proconsuls in their provinces. At Rome these honors were first decreed by the Senate to Caesar at his desire.

117–193. The pagans continually invented new superstitions, and were very very fond of mysteries & mystic rites.

193–324. The emperors were slaves of superstition; & the philosophy & superstition was perfected in the New Platonic School. The Philosophers endeavored to give paganism a systematic basis & to defend it against Christian attacks. These philosophers adopted many of the doctrines of the Christian Gnostics.

(Persecutions upon the pagans after Nero.

om. 2.1 Christians underwent some persecutions though partial, because regarded as a Jewish sect: Vespasian (70–79) did not molest them as Christians nor did Titus (79–81) but perhaps demanded taxes of them as of the Jews. Domitian (81–96) put to death several Christians at Rome, thought after the posterity of David in Palestine. Nerva (96–98) did not harm them. Popular fury against Christians began under Trajan (98–117) Pliny's letter to Trajan from Bithynia, led to the first edict against Christians. The laws which Pliny had before strived to enforce were not laws against Christians, but laws against Secret Societies (Hetaericas). Trajan ordered that the Christians should not be sought after, but if accused they were to be punished, unless they denied that they were Christians, & proved their paganism by sacrificing to the Pagan Deities.

117–193. There were laws against foreign Religions & unlawful Assemblies which were still valid, but not uniformly enforced. The persecutions of this period were partial, the effect of some popular fury or of the personal enmity of individuals. They were in every instance confined to a single city or province. Hadrian (117–138) did not persecute, though the populace demanded it at the Quinquennial festivals, which led to some tumults. Hadrian forbid these tumults. He was however no friend of Christians. Ant. Pius (138–161) under him the Christians were occasionally disturbed. Marcus Aurelius (161–180) was bent on supporting paganism & the popular fury was excited against Christians by public games, etc. Hence persecutions in Asia Minor & Lyons, & Thundaunia & Vienna. The cruel Commodus (180–192) did not molest the Christians.

193–324. Sept Severus (193–214) was not hostile to Christians at first, but they were exposed to the fury of the populace & the avarice of governors in some places. Sept. Severus at length became a persecutor.

Pagans as persecutors

Under Caracalla (211–217) persecutions gradually ceased.

Heliogabalus (218–222) did not persecute, but proposed to amalgamate Christianity & Paganism. Alexander Severus (222–235) & his mother worshipped both Christ & the Pagan Gods. Under Maximin (235–238) an earthquake excited the populace against the Christians, & he permitted a general persecution in some provinces, but confined his animosity to the clergy. Gordian (238–244) & Philip (244–249) did not molest christians.

Decius (249–251) began the first really **general persecution**, in which many suffered; & many, encouraged by prosperity, fell from their faith. Gallus (251–253) continued this persecution. Valerian (253–260) renewed the persecution, 257. and it was continued till under Gallienus (260–268). He issued decrees of toleration. No persecution after this till Aurelian (270–275) issued an edict against the Christians, but was murdered before it was acted upon. Under Diocletian (284–305) & his three associates, Maximian, Galerius & Const. Chlorus, the Christians were at first favored, & appointed to office. The supposed persecutions of Maximian in Gaul & Rome are very improbable. The story of the martyrdom of the Theban Legion is apparently a fiction. Not mentioned by any writer till 520 ——— Diocletian began to persecute in 303, and issued 3 edicts, and a fourth in 304. This was a bitter persecution, except in Gaul under Const. Chlorus. It was stopped in Italy, Spain, &c 306, but was renewed was for a short time in the East 312 ——— Constantines edict in favor of Christians 313.

The number of persecutions was fixed at 10 in reference to the 10 plagues of Egypt, the 10 horns in Revelations, &c. Old writers did not agree as to the 10 persecutions

In 313. when Constantine issued an edict in favor of the Christians the pagans were much more numerous than the Christians. Constantine in his directions about converting the heathen, went
M. 16. 303. on the principle that external advantages make on most men more impression than reasoning & truth. He converted a city by rewards or advantages bestowed.

Nero did not persecute Christians on account of their faith but that he might turn from himself the suspicion of having set the city on fire. The persecution seems to have been confined to Rome

Claudius expelled from Rome believing & unbelieving Jews on account of a dispute between them, but this was not a persecution of Christians.

78

Pagan reaction to persecution

m.2 | 960 Constantine favored the Christians, in many ways, but apparently more for political foresight than from regard to their religion. He allowed the Heathen entire religious freedom, and as emperor observed all their usages, though more favorable to Christians than to Pagans. After Licinius was defeated 323, Constantine then openly professed himself a Christian, & began to erect churches &c.

Yet most of the considerable families in the empire continued Heathen, & Constantine was forced to leave heathen about his person, & in the most important offices of state. He even decorated Constantinople with statues of the gods. He used no violence against Paganism, except he confiscated various temples that were little frequented, & prohibited certain superstitious rites. If he ever passed a law prohibiting pagan sacrifices (which some affirm) it was never carried into operation.

Violent measures began 350 when Constantius prohibited all sacrifices on pain of death. He was not strictly regarded at Rome & Alexandria; in other places the heathen were obliged to conceal themselves in the country in remote places. Hence the names Pagani & Paganismus, first used for heathen in 368.

Yet the most famous schools had heathen teachers & the most famous scholars were heathen; there were but few Christian scholars who could vie with the heathen ones. The highest ranks were strongly attached to Paganism

394 | 491. Christian writers admit that the greater part who
49 | were converted to Christianity were swayed merely by
m.16 | external motives. (See Eusebius, Libanius & Augustine.
502 | Augustine relates the motives which induce men to embrace Christianity, & says the church is filled with such, and that "hardly any one seeks Jesus on account of Jesus" — "vix quaeritur Jesus propter Jesum."

Julian (361 to 363) favored the pagans & restricted the Christians. After him, there were tumults & disturbances, and all religions were left unmolested till 381.

In 381 Theodosius forbid sacrifices, but permitted other Pagan rites. He forbade all apostacy to Paganism. He was followed by the Western Emperors. In the East the zeal of Christians outstripped that of the emperor, & bishops led mobs of hirelings & fanatics against heathen temples; & the splendid temple of Serapis was destroyed by the bishop of Alexandria 391.

In 391. heathen were forbidden to visit the temples for any purpose

In 392 Theodosius forbid worship of idols on pain of death.

In 394 He brought over part of the Senate & people of Rome to the Christian faith.

When the temple of Serapis was destroyed, many impositions of the priests were discovered. The heathen were greatly disappointed, because calamities did not follow the destruction. In the East after 395, bands of monks went round, effacing all traces of heathen idolatry, & committing outrageous acts with impunity; Hypatia at Alexandria was cruelly murdered 416; philosophers had to conceal themselves; and by 423, no paganism was visible in the Eastern empire.

It was very different in the West — the emperors found it expedient to restrain the zeal of the Christians from the destruction of temples, and they could not always enforce their laws against idolatry. The secret worship of the gods was kept up in the west till after 455.

In the East, all traces of Paganism disappeared in the reign of Justinian (527–565). The New Platonic School was abolished at Athens 529, & the heathen were compelled to be baptised. — In the West, heathenism lingered a long time. As late as 500, heathen practices were openly kept up at Rome, & were not abolished without resistance. In Sicily & Sardinia, there were many Pagans as late as 600

The German Nations.

viz. The Franks, Burgundians, Suevi, Saxons, &c.

The Franks first became catholics; the Arian Germans came up their Arianism, viz. the Burgundians in 517. the Sueve in 538, Visigoths 589

The corrupt Christianity which these barbarians received had but little moral influence upon them. Its services in a foreign tongue imparted no real instruction. The most absurd notions were entertained of hell torments, the power of the church, the influence of saints, the worth of monkish practices & the merit of charity to the church and the poor. These notions were strengthened by legends & miracles, to be ascribed, in part at least, to the inventions of the clergy, & having no good moral influence. The grossest crimes were committed without disguise & without reproof. The moral influence of Christianity was seen only in the observance of church laws and church discipline. Heathen customs were christianized, not abolished; though some that not so well be modified were strictly prohibited.

Holy rites were made subservient to crime. Assassination was a common occurrence & the clergy were sometimes the instruments. Several of the French Kings lived in Polygamy. Dagobert had 3 wives & many concubines. Gregory of Tours relates without disguise the crimes of King Chlodowich, & yet says the Lord extended his kingdom because he walked with a right heart before him & did what was pleasing in his sight!!

Christianity Paganized.

Bayard Taylor, noticing the superstition of the Greeks, April 1858, asks "What has Christianity become? & it, as understood and practiced by one half of Christendom, much better than the ancient paganism?"

Morals.

Pagan Morals. Polytheism is unfavorable to moral progress. The vices & virtues of a nation will be exhibited in its Gods. The Pagan deities inspired only fear; not respect. The Pagan mythology sanctioned many vices. The pagan religion consisted entirely in certain rites. Religious motives were valued only for their influence in binding men to perform their duties as citizens; where more elevated moral views are found, they may be traced not to their religion but to their natural elevation of character. There was a wanting a deep feeling of the dignity of human nature & its rights. National prejudice was unbounded. The Greeks & Romans regarded political virtues almost exclusively.

M. 2. 279
2. 246,
M 19. 255

The Greek mythology had nothing of a moral tendency. Almost every vice might be excused by the example of some god. Their religion had no power to elevate a humble people, & when they came under a foreign yoke they sank into a state of the deepest moral degradation.

The Roman religion was more grave & moral. The ancient Romans had both political & domestic virtues, and a chastity seldom met with among heathens, so long as they were strangers to the arts of Greece. After the conquest of Carthage & Corinth, the Roman character was changed & licentious men & vices rapidly gained ground.

Christian Morals. First Period. 3d division.

M. 2. 2046
M. 19. 255

193–324. We may see in this period the germs of that moral corruption that soon pervaded the Christian world. Men set too high a value on mere conformity to the dogmas of the church, & reception within its pale. There was the error of estimating virtues & vices too much according to external circumstances.

Origen thought that errors in doctrines (dogmata) were much worse than errors in life (cum damno magis vitae) Cyprian said a man could not be a martyr who was not in the church. Heretics were considered the most corrupt of men; hence the distorted descriptions of them. A monkish life was too highly esteemed in this period. The motives of many martyrs were suspicious & many confessors were known to be immoral men; yet their tortures were believed to blot out their sins, & to atone for the sins of others. The notion that the prayers of the dead availed for the living was prevalent in the school of Origen. With all these prejudices & errors, there was still much of the philanthropic spirit among Christians.

The Jewish religion in Christ's time consisted in outward observance of an observance of the ceremonial laws & traditions. The priests loved & cherished this zeal for externals.

Christian Morals Second Period, 1st Division

324–451. In this period, influence & monachism much increased.
Fasting, almsgiving & prayer thought to have the power of blotting out sins. Ambrose says – "thou hast money, redeem thy sin – Redeem thyself by thy works, redeem thyself by thy money. Money is vile but mercy is precious". "Redeem thy sins by alms, thy iniquities by mercies to the poor." Salvianus makes generosity to churches & convents the surest redemption peccatorum.

Things accounted sinful – Theatre, dancing & other amusements. Thirty reckoned as crimes, viz.

1 All Oaths (By Jerome, Bas. C & Chrysostom &c. Clergy might not take oaths.
2 Taking Interest for money lent (Basil, Gregory Nyssen, Ambrose)
3 Self-defence — (Ambrose, Augustine, Basil
4 Capital punishments (Ambrose &c
5. Second Marriages — Ambrose, Jerome & Chrysostom, Augustine for them disapproved.

Those who married twice were subjected to penance.
Until about 400, divorced persons might marry again – i.e., that is, it was no worse than other Bellamriages.
In 5th century a divorced person was forbidden to marry during the life of the other party.
The married life began to be considered impure and only a tolerated evil. The council of Carthage, IV th, ordered that when the newly married had received the blessing (benedictionem) they should remain in virginity the same night on account of reverence for the blessing!!! Jerome said if it was not a sin to touch a woman, it was evil to do it, and asserted that so long as he fulfilled the duty of a husband he did not fulfil the duty of a christian. Augustine was more moderate, & denied that marriage was a sin.

Jerome & others went against the use of meat & wine.

Notwithstanding this great external strictness, the principles of the church fathers of this age concerning Veracity, undermined the foundation of all true virtue. Jerome allowed of gross untruth & deception in disputations. Chrysostom was loose in regard to deception, & his pupil Cassianus approved of lying in certain cases. He compared lying to hellebore; as hellebore was good in certain diseases, so lying for a good end was sometimes good. He appealed to Rahab. Augustine was more strict.

M. 2. 294 6, ## Morals of the clergy

324–451. The church offices brought honor & power & were greedily sought after, & all the arts of flattery & intrigue M. 19. 255 just in requisition to obtain them. Men were admitted among the clergy destitute of all qualifications for the office, & not only that, but of absolutely immoral character. A worldly spirit pervaded the whole order, & the clerical character was prostituted to the most selfish objects. The monkish spirit required great external strictness, and this led to the most contemptible hypocricy.

Jerome describes some of the arts resorted to by the clergy to get money — how they besieged the beds of the sick in order to get some property — how they kissed, the heads of rich widows & received the reward of their salutation in their hands. The houses of these widows were full of flatterers.

Gregory Nazianzen describes some of the evil conduct of the clergy in Greek verses.

The interference of the Court in affairs of the church much increased the corruptions of the clergy. High as was their spiritual pride, they were for the most part ready enough to change their opinion at the pleasure of the emperors.

The People & Clergy.

324–457. People impelled mostly by interested motives now crowded into the church — either devoted to paganism in their hearts, or transferring the character of paganism to Christianity, & retaining their heathen or Jewish practices. M. 4. 5. M. 16. 303.

The Court had grown more corrupt ever since its removal to the East, and the new converts were demoralized by all the vices in the train of refinement & were confirmed in them by the example of the Court. — The clergy of that period were not at all fitted to infuse the life of Christianity into this dead mass. — They resorted to compulsion. The bishops almost without exception used the friendly power of the state to put down their enemies by violent measures. They used the same means they had so vehemently condemned when used against them. By the influence of the Clergy, the laws against pagans Jews & heretics became more & more strict & severe.

The execution of Priscillian 385 was generally condemned; but after this Augustine justified corporeal punishment on heretics, and Leo the Great defended the propriety of putting them to death. Chrysostom condemned the persecution of heretics.

84

Heretics — 324–451

The first law of a Christian emperor, authorizing capital punishment for certain heresies was that of Theodosius against the Manichaeans. A.D. 382

The Court.
The Court at the time of Julian's accession is described by Ammianus Marcell. as the seat of all the vices. They were enriched by the spoils of the pagan temples — and there was no end to their rapacity & their expenses. They resorted to all kinds of measures to get money — the laws were sold, & every thing was venal &c.

The Bishops
They went so far as to release the orthodox from all social duties towards heretics. The 3rd Council of Carthage, 397, ordered that all bishops & clergy should not give any thing by donation or will to those who were not catholic Christians, even if they were relatives.

The Clergy to attach converts to the Church, strove to introduce all the pomps of the heathen ceremonies. Many went to the church as to the theatre. The occasions of public worship were abused for sensual excesses, and the love-feasts were on this account discontinued.

The church in this period, provided for the poor the prisoners, the sick, the widows & orphans; but still, Christian freedom was crushed, & the root of all true Christian morals destroyed.
Jerome says the church was increased by persecutions; but after there were Christian princes, it became more rich & powerful, but had fewer virtues.

Christian Legislation 324–451.
The Theatre was much circumscribed; the contests of gladiators were done away by Honorius. The condition of slaves & prisoners was improved — the power of fathers over children limited in some degree — women invested with new rights — the widows & orphans protected.

Reformers.
A few ventured to attack the evil customs of the church; they were at once declared heretics by the offended hierarchy, & remonstrance was so silenced.

M.12.84. Reading & Writing

In England & Wales in July, Aug. & Sept. 1838, 27,670 couples were married, and their marriages registered. Of these couples

18.937 men } wrote their names, and
14.046 women }

8.733 men } signed with a mark
13.624 women }

So far as this goes, it would appear that about 1/3 of the men in in England & Wales, and nearly 1/2 the women, cannot write their names. — or 32 men & 48 women in every 100.

Puritans.

Misc. 2.296
" 7.398
" 7.366

All republicans have been serious; courtiers are proverbially light & gay. Cato was a Stoic; Caesar an Epicurean; he cried not like the "lean & hungry look" of Cassius. Monarchs & oppressors have always disliked "lean & hungry looks"; thinking men. They want no thinkers.

Men always climb from the special to the general. They suffer oppression before they form the idea of the evils of oppression.

Republicanism based on religion must have a system of manners comparatively severe & suited to itself.

No man is austere by choice; who does not take pleasure in his austerity. One man finds in his Bible what another finds in his play-book.

From Ric. Dic

Puritans — Prynne says in one account they, "these precise puritanical angels, saints, & shefherds!" They "knew no such pompous pagan Christmas courtships or solemnities." "Lucanian christians who make their will and lust their law, may deem it puritanisme, or brand it for overstrict preciseness, in this dissolute & unruly age" Prynne

"Mr Perkins, though he fain would puritanize it, confesses that the fathers used to arm themselves against the devells with the sigh of the cross." Montagu

"Molineux was puritanically educated, but changed his religion at Rome" & returned a bell bad man". Wood.

Some said "the Puritans ought to conform rather than make a schisme; and churchmen ought to indulge the others' scruples rather than hard one." Warburton quotes this.

"I would not be a puritan, though he
Can preach two hours, & yet his sermon be
But half a quarter long. Cowley.

Puritans in Shakspeare — see p. 151.
Bronnist on do. p. 151

N. Hist. I. 104

Birds, peculiar to America & some others

Our Robin is peculiar to this country. The English Robin Redbreast is a different bird, & not found here.

Our Robin is Turdus Migratorius. The English is Motacilla Rubicola. Lin.

Our Blue Bird is peculiar to America. Has some resemblance to the English Robin Red Breast, and was called blue robin by the early settlers. Motacilla sialis. Lin. or Sialia Wilsonii. by some

Our Meadow Lark is an American bird called American Starling. by some authors, Sturnus Ludovicianus. There are other larks in this country, and several kinds in England, & this belong to genus Alauda. The Lark of the morning, is not found in America.

The Phebe, or Pewit fly catcher — may be peculiar to this country. Comes among us about the first of April. Muscicapa atra.

The Bobolincoln is found in America & not in Europe

N.H. I. 7 Emberiza Oryzivora Lin. Others, Icterus & Gripennis.

Calls Rice Bunting, or Rice Bird, also Coquelde or Coqueze. Calls also Old England Blackbird, though not found there.

The Red Winged Blackbird or Marsh Blackbird is different from the Bobolincoln. Icterus Phoeniceus, or Sturnus Niger.

The Common Black Bird, called Crow Blackbird, also grakle, Quiscalus Versicolor or Gracula quiscula and Purple Jacidaw

seems to be different from the Blackbird or Blackbird Thrush of Europe, Turdus Merula Lin.

The Blue Jay, Corvus Cristatus belongs to America. The Jay of England is buff color and some parts black, & 13 inches long, Corvus Glandarius

Common Carrion Crow, is found in Europe, America, Africa & Asia. Corvus Corone, Lin. Corvus Frugivorus.

Peabody calls it Corvus Americanus, as if were peculiar to America

(our early settlers called the blackbird that pulled up corn Starling. It was doubtless the red-winged blackbird which the English books call Red winged Starling. (See Brit. Enc.) Not found in E. It pulls up corn & devours ripe corn, sometimes in company with the purple grakle or crow blackbird.

(Rev. Wm. B. O. Peabody of Springfield, gave an account of the Birds of Mass. under a Resolve of the Legislature, & it was published in 1839. with Fishes & Reptiles. He is not always correct.

Birds peculiar to America and some other

The Great Horned Owl is the one that destroys poultry. Strix bubo Lin
W.H. 1.4 Strix Virginiana. Strix zygithaules. Perhaps these are not all the same.
The Encyclopedia says its doleful cry is hehoo, hoohoo, boohoo, hehoo.
The same work says the common brown Owl Strix Aluco Lin. is the
only British owl that hoots. Is not the noise of the bubo hooting?

The Red tailed Hawk, or Hen Hawk is a destroyer of Poultry.
Falco borealis. Peabody. Falco Columbarius Lin. or gallinarius is
similar — formerly much used in falconry.
Yellow Bird — this small bird seems peculiar to America.
Our King Bird, Muscicapa tyrannus, or Lanius tyrannus, is
called Shrike, by the English, but is not found in Europe
The Brown Thrush or Thrasher, Turdus Rufus, is our finest
singing bird. Europe has the Turdus Musicus, or Song Thrush
but it may not be the same — (is not the same — eggs pale blue — ours buff.
The Catbird, Turdus Felivox, Europe has nothing with this name.
W.H. 1.11. but may have the same bird — (I think not)

Our House Wren & European Common Wren may be the same — may not
W. Mid. Ground Robin, Fringilla Erythrophthalma, is named Pee-wink
1.14 from its call, sometimes Tow-wee Bunting or Chee-week.
[This bird is found chiefly in the woods — sound always seemed to me Chewink

Our Red Headed Woodpecker, Picus Erythrocephalus } are not described
W.H. 1.6 Golden Winged do Auratus } in Encyclopedia. The Large Black Woodpecker is found in Europe.

Purple Martin is the house bird commonly called sparrow
W. Mid. 1.17 for which sparrow boxes are made. Hirundo Purpurea
There is a tradition that they first came to New England just
before the Revolutionary war. [This bird seems American — is not
the House Sparrow nor Martin of Europe
Order in which swallows return to New England in the Spring.

1st come Bank Swallows. Hirundo Riparia — Nuttall making the order of coming different. W.H. 1.
2 " Purple Martin " Purpurea
3 " Barn Swallow " Americana ... (Rufa in Europe.
4 " Chimney Swallows " Pelasgica, or Cypselus Pelasgius

The Cliff Swallow was first noticed in New England in 1816, but now
W.H. 1.13 is very Common. Hirundo Fulva. It came from the distant west.
The Chimney Swallow once lived in the wilderness & built its nest in
W.H. 1.13 hollow trees, but as the country was settled it left the forest for the town.
As the Cliff Swallows have recently done. So says the Peabody
Swallows p. 83.

Birds peculiar to America & some others

Chimney Swallows are common in Europe, Hirundo Rustica Lin. but of a different species from those of America.

Bank Swallows are also common in Europe, Hirundo Riparia.

The House martin or Window Swallow of Europe, so common in England, Hirundo Urbica, are different from our swallows or martins. Their common name is Martin.

Our Barn swallows — are not found in England (Encyclopedia, sec. Our Chimney Swallow is ~~not found in England~~ (used to frequent hollow trees) do "

Whippoorwill. caprimulgus vociferus or Virginianus is not found in Europe.

Passenger Pigeons, Columba Migratoria. so numerous in America are peculiar to it. This is the only kind noticed by Mr Peabody. except Carolina Turtle Dove, called Mourning dove in Mass. Columba Carolinensis. (Syst. Ed. Linn.

What are our domestic doves? anything but tame pigeons?

The European Pigeon, common in England, is the Ring dove or Wood Pigeon, Columba Palumbus. It is not domesticated.

Another common kind is the Stock Pigeon or Stock Dove. Columba Oenas

Another is the DOMESTIC PIGEON Columba livia, or domestica. of which there are many varieties. These are tame and perhaps the origin of our tame pigeons.

Turtle Dove or Turtle Pigeon, Columba turtur. is another European Pigeon.

American Quail or Partridge. Perdix Virginiana — is the Quail of Massachusetts, the Partridge of Southern & western states. Seems peculiar to America. More wet — is their cry.

Partridge of New England is the pheasant of the middle and western States, Tetrao Umbellus — called in English books, Grous, Heathcock, & Drumming Partridge, but not found in England. Ruffed Grous is Mr Peabody's name for it.

The Common Partridge of Europe, Perdix cinerea or Tetrao perdix is different from anything here.

The Common Quail of Europe is also different from ours.

The Spotted Tattler; Totanus Macularius, is called Peet-weet from its note. A wading bird in Mass.

The American Snipe is different from that of Europe.

Our Loon or Great Northern Diver, is Colymbus Glacialis (see Coly. Glacialis & C. Caistatus in Ed Linn.) May be the English Grebe or Dabchick or Ash-colored Loon or English Northern Diver, Great Loon Imperfect &c.

The Turkey was not known in Europe till carried from America. Linn. Gallopavo Fowls and to be called Turkeys.

Our Woodcock (Rusticola minor) is different from the English.

Our Geese not different specifically. Domestic geese kept in most countries — abundant in Lincolnshire Fens.

Money.

See 173 pages) this Mussel p. 135 · Conscellis c. 1. 309 & n. [illegible] Mass. no 4. 300. 301. &c Mass. no 3. 225. 226
Coppin. ch. 2. 163.

A.D.

The Pound Sterling was originally a pound (Troy) of silver: or 12 oz. 1087
The pound of Silver in time was made into 25/ then 30/ 40/ 48/ 60/ till in 1601. it was made into 62/. and so has remained from 1601 to this time. The silver has been at all times (for aught that appears) 11 oz 2 pennyweights fine or pure silver + 18 pennyweights alloy to the lb or 12 oz. This proportion is $\frac{37}{40}$; that is, 37-40ths of the composition is fine silver & 3-40ths alloy. This is called Standard or Sterling silver. — A pound Troy contains 5760 grains.

now 66/

Dupuis An English Crown weighs 464 1/2 grains (or 429 2/3 grains pure silver) & is worth 5/.
" English Shilling " = 92 9/10 (92 56/62) or 1/5 of 429 2/3 grains (or 85 14/15 or 85.93 grains.) & is worth 12d or 22c 2/9
The shilling weighs just 1/5 of the Crown.
A pound of silver makes 12 2/5 crowns, and 62 shillings. 62 × 92 9/10 = 5750
An ounce of silver is of course worth 5/2 and has been oversanguine
a pound must have 62 shillings;
A present pound sterling in Standard silver would weigh 3, 17, 10. oz. pwts. grs.
and is composed of 3 oz. 11 pwts. 14 3/4 grains fine silver — the rest alloy.
A pennyweight of Standard silver is worth 3 1/2 pence Sterling. 7 23/31 grains make a penny
The fractions are not exact: 464 32/62 is exact. and 92 56/62

The pine tree money coined by Massachusetts in 1652 & after, had 3 pennyweights or 72 grains of Standard silver to the shilling while the English held 92 9/10 to the shilling. They first ordered that the shilling piece should contain 10 pence, sterling, but soon after ordered that 3 pennyweights of silver should be coined into a shilling piece. A pound of this money weighed only 60 pennyweights or 3 ounces. The N.E shillings were therefore worth only 77 1/2 per cent of the English That is, 100 shillings a pound N.E. were worth only 77 1/2 English pounds or shillings A New England shilling was worth only 9 3/10 English pence (or 17 2/9 four cents.) The English Privy Council stated in 1683 that the N.E. money was 22 1/2 per cent lighter than that of England. This agrees with the above, for 77 1/2 + 22 1/2 = 100. And 100 £ Sterling was equal to 129.03. of N.E. money.
Silver was the Standard in England until 1717.
Proclamation as to coins 1704 — Ellsw. 4. 120.

Dupuis. Spanish dollars coined before 1772 weigh 418,47 grains, and the silver is 11 ounces fine silver & 1 ounce alloy — proportion 11/12. The dollars coined after 1772 are of same weight but more alloy — 10 oz. 15 pwts fine silver, & 1 oz. 5 pwts alloy. The old Spanish silver (in the dollar) was worth by the pound weight 6 2/3 English pence less than the English pound of silver. The old Spanish dollar has 383.6 grains fine silver & is worth in English money 4/5 1/2. The later dollar is worth 4/4 1/2 — has about 375 grains of pure silver or 374.78 grains.
Pieces of 8 (dollars) in 1663 weighed 424 grains — about 1700 they weighed 420 grains.

The word dollars used by Shakespeare referred to the dollars of Holland and Germany (thalers. G. daalder D.) The Spanish pieces of 8 were not called dollars till the 18th century, & not so called then by the Spaniards — but Real de ocho, a piece of 8 reals of plate — now of 20 reals vellon. Peso is the common name.

[Rix dollars of Germany 15 56 had 10. 13 1/3 pwts pure to 1. 6 1/2 alloy; Holland 10: 11. + 1. 0.
American Dollar, old, weighed 416 grains 1. 10 14 pwts pure 1. 6 alloy] was 45 4/15 grains of alloy and 370 14/15 or 370. 93 pure silver according to Dupuis — better made in Webster about 4/4 Sterling.

From "Rienzi" by Bulwer.

m.2.296 "If there be a vile thing in the world, it is a plebeian advanced by patricians, not for the purpose of righting his own order, but for playing the pander to the worst interest of theirs."
"Did the patricians ever elevate a plebeian if he sympathized with the plebeians? No."

Gen. 383 In the time of Rienzi the nobles of Rome were a relentless banditti & the popes residing in France, the nobles had no limits to their power, save their own caprice, & their mutual jealousies and feuds. All outrages were committed by nobles. Each in his own castle or fortress asserted his independence of all authority and law. They maintained troops of foreign mercenaries (chiefly Germans) The most powerful barons were the Orsini and Colonna; deadly enemies to each other, & the result of their feuds was continual bloodshed, rapine & conflagration. They were mostly sons of northern barbarians, but claimed descent from the ancient Romans.

Signors of rank never know the people, nor the signs of the time. Like one on the mountains, they see indistinctly the clouds & plains below, while one in a more humble station sees clearly the objects & movements on the plain.

"The great secret of eloquence is to be in earnest."

"Nothing ever so inspires human daring as the belief that it is the agent of diviner wisdom. The prudent and may m.2.47. m.2.263. direct a State, but it is the enthusiast who regenerates or ruins it."

Public Opinion sways all men; but the public opinion that excites or deters the plebeian is the opinion of the plebeians; of those whom he meets & sees & knows; & with whom he has mixed from childhood; and the public opinion of the great is the opinion of their equals: they may brave or disregard the opinion of lower ranks.

Sincere & fervent enthusiasm, either of liberty or religion, m.2.263. is the most common parent of daring action. Gibbon with his skepticism had no conception of this.

Rienzi resembled Cromwell in some respects — in his religious enthusiasm, his rigid justice often forced by circumstances to severity, but never wantonly cruel or bloodthirsty, & his mysterious command over the minds of others. He resembled Cromwell more in circumstances than in original nature. Like Cromwell, he was beset by secret & open foes; & his stout heart, unawed by real, trembled at imagined terrors. Like Cromwell, he was thought to weep from hypocrisy, when in truth it was the hysteric of overwrought & irritable emotion.

"To be great & free, a people must not trust to individuals, but to themselves."

Civilization. from J. D. Lang, D.D. New South Wales.
Miss. J. 361.
"The torch of civilization will never kindle itself by its own inherent energies!" "Where any nation has risen from barbarism to civilization, the civilizing impulse has been communicated from without." A savage nation will forever remain savage if not influenced by others more civilized. Query. Is this so?

Con. J. 261. Intoxicating liquors from Dorovan (London 1830)
" J. 262.
These have been used "in all ages & amongst all nations" to excite pleasurable sensations. They have been derived from grapes & other fruits, grain, milk, opium, wild hemp, kava root, palm tree, maple tree, cocoa nuts, &c. Teas an intoxicating substance. Rice & thorn apples, produce inebriating liquors - Coffee, tobacco &c. are in the same predicament.
Wine intoxication goes back to the flood at least. The Egyptians had wine; but they invented an intoxicating liquor from barley for the poorer sort of people at a very ancient period. Their wine was barley wine or unhopped beer. Hopped beer is a modern.
The ancient Pannonians made drink from barley & millet; the Illyrians from barley & wheat; the ancient Germans from barley or wheat and were much addicted to drunkenness. Pliny speaking of mankind in his day, says "The whole world is addicted to Drunkenness."
The liquor from grain was called zythum in Egypt, celia & cerea in Spain cervisia in Gaul, sabaia in Illyricum &c. We know not how corn wine was prepared, but it is supposed the corn was malted then bruised or ground, then infused in water, yeast added & fermentation produced, to make zythum much like our beer.
The qualities of wines have been much the same in all ages as the juice of the grape contains both the ferment & the fermentable matter. The driest Roman wines had much saccharine matter & less alcohol than those sought after in modern times.

Intoxicating liquors in Britain.

Mead, or honey diluted with water & fermented was the choice liquor of the ancient Britons, & was used by them & other nations after other liquors were introduced. The Romans introduced the cultivation of grain into Britain, & with it the making of ale or beer, & this became the common drink, as it had long been of the Celtic nations on the continent. They steeped the grain in water & made it sprout; then dried & ground it; it was then infused in water & fermented, & became a pleasant intoxicating liquor. So says Isidorus of Orchies about 400 A.D. Barley was commonly used by some times wheat, oats & millet. No hops were used but other bitter things were put in. - The Romans introduced wine into Britain, & vineyards were planted there & wines made. But ale or beer was the common liquor, & there were many kinds. Hops were introduced in 16th century. In the 11th & 12 centuries the people of England were ignorant & brutal, fond of gluttony & riotous amusements. Wm. of Malmsbury says under Henry II. (1154–1189) the English were universally addicted to drunkenness, continuing over their cups day & night, spending their income in riotous feasts. The monks fell into the same habits. They always had the best wine & ale. When Geo. Nevil was installed abp. of York 1470. 7000 beasts were served up at the table, with 300 tuns of ale & 100 tuns of wine (100,000 quarts of both)
Con. J. 261.

Intoxicating liquors in Britain — continued

Prices. In 1050 ale was 8d a gallon for best kind of spiced ale. Common ale was 4d gallon. Meed was 1½d a gallon.
In 1199 wine of Rochelle was 20/ a tun (or 60 gallons) or 4d a gallon. Wine of Anjou 24/ a tun; no other French wine over 25/ a tun. by order of the King. Afterwards it was higher, from 20 to 40/ a tun but under Richard II. (1387) wine was 13 1/4 to 20/ the tun. At a late period, beer was 1½d. per gallon, or cost that to make it, 1550. Ale & wine were a part of breakfast centuries ago as tea & coffee are now. Hops were introduced from the Netherlands under Henry VIII and malt liquors much improved, & drunkenness much increased. When Leicester entertained Elizabeth at Kenilworth Castle 365 hhds. or 23000 gallons of beer were drank. Many such entertainments were accepted by the queen who professed to restrain luxury & extravagance by sumptuary edicts.

North of Europe

The ancient Germans & their descendants were notorious for addiction to intoxicating liquors. They expected to quaff beer in a future state; to have wine & mead in Valhall.

Alcohol — Distilled liquors

Mem. 2 258.
m. 13 Geo m. 12 p. 350 p. 376

Distillation of wine is not alluded to by Pliny, Galen, nor by the Arab physicians Rhazes, Rhazez, Albucasis & Aviceena. Arnold de Villanova, a physician of the 13th century says the spirit of wine had lately been discovered, & that it was believed to be the universal panacea. His pupil Raymond Lully (born 1236 died 1315) calls this product of wine an emanation from the divinity, a divine liquid &c He gave the name of Alcohol to the strongest spirit. This discovery was made about 1150 by the alchemists as is supposed. It was kept a secret for a long time. Savonarola who wrote about 1460 says spirit of wine was only used as a medicine. Physicians attributed to it the power of lengthening life, and it was thence called aqua vitae or water of life. Savonarola calls it aqua vitae. Alcohol was prepared by the medical chemists, and they did not deal in it as an article of commerce. Its distillation on a large scale was inconsiderable till near 1700, and then the manufacture was small compared with what it was a few years after.

Distillation was used in Ireland before England. Spirit was first obtained from malt and called Usquebah in Irish. Raisins, fennel seed & other things were mixed with it. Usquebah was also made in England

Low. q. 262. 261.

First in America by Dutch 1640. Mass. 7. 232. By Swedes. Mass. 3. 92.

Earthen Ware – from Cabinet Encyclopedia 1832 [Series No. 2, 222 Vol. No. 53]

Earthen vessels were made in very remote antiquity. The potter's wheel is a very ancient implement. The Romans established potteries in England

Porcelain was made in China & Japan at an early period and this eastern porcelain was brought to Europe in the first century. Porcelain figures are found deposited with Egyptian mummies. The Portuguese traders brought Chinese porcelain into more general use in Europe. The mode of manufacture was not known in Europe till about 1700. It was first made in Saxony, but only white ware made previous to 1719. Porcelain works were established in France, but the products were not good till after the investigations of Reaumer in 1727 and 1729. Frederic the Great established the manufacture at Berlin.

England – it is supposed that potteries existed in Staffordshire from the time of the Romans, but until about 1700, only common & coarse articles were made. In 1686 these potteries were not very important, & the traffic was carried on by the workmen themselves, or by pedlars who carried the pieces in baskets on their backs into the adjoining counties. In 1690, 2 men from Holland made an improved kind of redware at these potteries, & introduced the art of glazing the vessels with common salt. They were persecuted & left the county. Astbury succeeded them, & the introduction of white stone ware is generally ascribed to him. This was not till 1720. It was done by putting calcined flints in the composition. Josiah Wedgwood made farquelin advances. Previous to him, only inferior fabrics were produced, flimsy as to materials, & void of taste in form & ornament. Mr. Wedgwood so improved the wares of Staffordshire that they were brought into general use in England, & exported to other countries. (Mr W. did
M. 7. 143 not make these improvements till 1763 and after.
The finest stone ware is made of pipe clay & flint. Coarse stoneware is made of the same clay of which bricks are made. [These last items from Encyclopedia]

[Enc. calls all earthen ware "stoneware".] ~~Cabinet Encyclopedia~~

At Lambeth, England, establishments for making stone pottery have been carried on over a century.

Real porcelain was not made in England till after its establishment in Dresden, & France; the kinds first made were inferior to the true porcelain; it was not till after 1768 that true porcelain was made in England. The inferior kinds previously made were handsome, however; & were long manufactured at Bow & Chelsea.

The Cabinet speaks of "stoneware" as a very perfect kind of pottery, more than any other to porcelain, composed of clay & flint, or 18 parts argillaceous to 14 siliceous, made at Lambeth. Glazed with salt & of fine things. He speaks of large ~~and~~ vessels of stoneware. [Query. What is this?

Glass.

from Cabinet Cyclopedia

The origin of glass manufacture is involved in mystery.
M.2, p.273 It was first mentioned by Aristotle. The passage in Job refers to another shining substance. After Aristotle, Theophrastus
M.13 p.62 mentions (about 300 B. for Christ) that sand from river Belus was used in making glass. The discovery is attributed to the Phoenicians, & to accident — to men boiling food on the sand with the kali plant for fuel. The Egyptians made glass, and blue glass is found in the tombs of Thebes. The Romans for a time were supplied from Alexandria glass houses. Coarse & impure glass drinking vessels were made at Rome in the time of Nero. Utensils of glass are found in Herculaneum, but the houses of Herculaneum had no glass windows; talc was used for windows in some of the largest houses. Virgil, Horace & other Latin writers often mention glass (vitrum). A. Severus taxed the glass manufacturers of Rome 220 A.D. They were numerous, & occupied a certain quarter of the city. There are extant beautiful cinerary urns made of green glass. The vase deposited in the tomb of Alexander Severus in 235, is still much admired. It is made of deep blue glass.
Mus. p. 50.

(Jerome says (A.D. 422) that glass plates were used to form windows. About 100 years later, the windows of the church of St Sophia at Constantinople were covered with glass, and from this period (522) glass is often mentioned as an article used for windows.
In 674 artists were sent for beyond the seas to come to England to glaze the windows of the monastery & church of Wearmouth in Durham, so says Bede. These men first introduced the art of glass making into England, but it made very slow progress, and it was not till 11th century that glass windows were much used in private houses, or public & religious edifices. Previous to this light was transmitted through linen cloths and wooden lattices. The houses of the common people had not glass windows till the 13 & 14th century, being in this respect far behind the people of Italy & France. At a much later period, viz 1567, glass windows were not a matter of course even in stately houses. In Scotland in 1661, the windows of ordinary country houses were not glazed, & only the upper part of the king's palaces had glass.
Venice long excelled in making mirrors & drinking glasses & [illegible] Europe. France followed; & in 1688 plates were cast 84 by 50 inches.
Flint-glass was begun in England 1557, but was not very perfect even in 1635, as drinking glasses were imported from Venice long after this. Venetian artists were brought to London 1670, and English glass plates were first made at Lambeth 1673.
The Chinese know very little about glass-making, & the Hindoos still less. Venice or Murano near Venice is the place for glass beads.
Staining & painting glass was carried to perfection by the monks, & [illegible] to obtain perfection. Their influence over the people, through their imaginations.
Inferior window glass made in England 1450; finer sort made 1557, made at Venice long before

Earthen Ware in 1686 was glazed with lead & the colors were coarse yellow, red, black & mottled. Rees Ency.

Writers on Manners, customs, inventions, Antiquities, &c. Misc. p. 42

Stowe "Summary of English Chronicles" & other works. Died 1605 aged 80
Strutt. "Manners & customs of the English" died 1787
Beckmann, History of Inventions." (often quoted in encyclopedias) published [illegible] 1797
Holinshed "Chronicles". Died about 1580. (continued by Stows, Thin, Fleming, &c
Camden "Britannia" & Annals of Elizabeth's Reign. Died 1623.
Guillim, Edmondson, Dallaway } have written on English Heraldry Guillim died 1621. Warwick has had many Editions of "Display of Heraldry"

Hearne - wrote several antiquarian works. born 1680 died 1735.
Leland wrote Itinerary, Collectanea &c published by Hearne died 1552.
Dugdale born 1605 died 1686. wrote much, was an antiquaria
Selman. born 1561 died 1641. wrote several books, "Illustrations Anglicanum" &c
Fitzherbert, on Husbandry, died 1538.
Tusser on do born 1515 died 1580
Mascall on do published 1572, 1596 &c
Markham on do died about 1685
Hartlib on do published 1640. 1653 &c
Evelyn on do " " 1651, 1659 &c
Worlidge " " born 1620 died 1765-6
Phillips about High Woods 1687
Clarridge, " Changes of weather 1744
Young (Arthur) 27 publications
Daniel. Rural Sports.
Parkinson on fruits & flowers 1629.

1663 Stevenson on Husbandry &c
Lawrence do 1681
Houghton do
Lister do 1683
Donaldson do 1697
Meager do 1699
Bradley do 1721 &c
Ellis do 1732
Mills do 1759
Miller Gardening 1744.
Gerarde. History of Plants 1597.
Blyth, Improved Husbandry &c 1653

Grose. several antiquarian publications, died 1791
Maitland, History of London, Edinburgh, &c. published 1739. 1753 &c
Daniel, an English Historian born 1562. Daniel, a French Historian in 17th century
Segar. Crests, mottoes & families of Gt. Britain & Ireland, 1805.
Gilbert Stuart. died 1786. View of Society in Europe - its progress from rudeness to refinement
Harrison's "Description of England" in Elizabeth's reign.
Fortescue wrote of English manners - 16th century
Chamberlayne wrote "Present State of England" under Charles II
Brande, Popular Antiquities; Britton's Dictionary of Architecture, 1832.
Dr Drake's "Shakspeare & his Times" 1817
Massinger
Herrick
Drayton
Puttenham
Heywood
Jonson
Earle
Lodge
Peacham
Selden
Gilpin
Benlow
Fuller
Douce
Ritson
Warton

Pictorial History of England, manners, customs, &c. 1616-1840 (by Cook & Macfarlane.

Harrison wrote an introduction to Holinshed, describing domestic life among the English for the century before (or from 1450 to 1550.). Chief Justice Fortescue's account of the French Peasantry a century before, from which may be learned in regard to English peasantry, more or less. About 1688. Chamberlayne gave a sketch of contemporary civilization. Long intervals between such writers.

Blackwood

From Butler's Analogy

Moral precepts are those, the reasons of which we see.

Positive Precepts are those, the reasons of which we do not see.

II. 2. 294. Moral Duties arise, prior to external command, out of the [reading of the case text]

Positive Duties arise only from external command, & would not be duties, were it not for such command.

Morality is above Rites and Ceremonies.

The scripture teaches us that preference is due to moral precepts, when both moral & positive cannot be obeyed; it makes a distinction between what is moral & what is positive in religion &c.

Mankind have in all ages been greatly prone to place their religion in peculiar positive rites, by way of equivalent for obedience to moral precepts. All notions of that kind are utterly subversive of true religion & contrary to the general tenor of scripture, & to the declaration, that nothing can recommend us to the acceptance of God without moral virtue. When the scripture mentions together positive & moral duties it always puts the stress of religion upon the latter & never upon the former, though the former are not to be neglected when they do not interfere with the latter, but when they do interfere, the latter are to be preferred. Christ himself, from whose command alone the obligation of positive institution arises, made a comparison between these & moral precepts, when he was censured for eating with publicans & sinners, & his disciples were censured for plucking corn on the sabbath day. He made the proverbial expression "I will have mercy & not sacrifice" a general one. By parity of reason we may suppose that if God prefers mercy to a rigid observance of the Sabbath, so he also prefers mercy to the observance of other ritual institutions, & in general moral duties to positive ones. If mercy is to be preferred to positive institutions, certainly justice is. Clarke & Locke intended to teach that "the general spirit of religion consists in moral piety & virtue as distinguished from forms & ritual observances". Yet we are not to make slight of positive precepts, though they are of less importance than moral ones: All commands of God, positive as well as others, lay us under obligations to obey them.

Note. Positive institutions, when rested in as ends, instead of being applied as means, are hurtful to the interests of true religion.

The reason of positive duties in general is obvious, though we could not see why such ones are pitched upon rather than others. The external worship of God is a moral duty, though no particular mode of it be so. Positive institutions in general have the nature of moral commands.

Sed [illegible] 44: Mase. 2. 241. Jewish Rites. Mase. 2. 285 Morality M. 2. 294.

"Christes holy Ceremonies" so Sr. T. Elliot calls man-invented ceremonies.

Morality p. 2 G. M. 3. J. 207. 294. Moral Principles p. 100

Butler's Analogy

Mis. 8 364 The Moral sense. Brutes have instincts & propensities and so have we; but we have also a capacity of reflecting upon actions & characters, & on doing this, we naturally and unavoidably approve some actions as virtuous and of good desert, and disapprove others as vicious & of ill desert. This moral faculty we have, whether it be called Conscience, Moral Reason, Moral Sense or Divine Reason; whether it be a sentiment of the understanding, or a perception of the heart, or what seems true, includes both.

Virtue is that which all ages & all nations have made profession of in public, viz Justice, veracity & regard to common good.

M. 2. 263. There is in some characters a mixture of real enthusiasm and real knavery; and this the case not only where religion is concerned, but in other matters.

Because fabulous miracles have been supported by historical evidence, it does not follow that the miracles in proof of Christianity are to be rejected, even if the evidence ends similar & that for the fabulous ones. One man's being convicted of perjury does not confute the testimony of another in a different case.

Because men are liable to be deceived, & are capable of deceiving others, the evidence of testimony is weakened in all cases, but is not thereby destroyed in any case.

The obscurity of one part of a prophecy does not invalidate the proof of foresight in those parts which are understood, from their apparent completion.

Bp. Butler complained 1729, that the great number of books & papers of amusement had led to an idle way of reading & considering things. Men read, but did not think.

Mankind are not wholly (now) by self-love, love of power, & sensual appetites, but are frequently influenced by friendship, compassion, gratitude Comp 334. and even benevolence of character, & a liking of what is fair & just. Take its turn among the motives of action.

A great part of the wickedness of the world is owing to self-partiality self-flattery & self-deceit.

The natural government of the world is carried on by general laws.

The whole end & occasion of mankind's being placed in such a state as the present cannot be accounted for.

Self-Deceit. There is no judging of a matter from hearing only one side. This is not always because the relator intends to deceive, but because he has deceived himself. Men are prone to deceive themselves & to judge too favorably when their own interest is concerned. Hardly any man is free from this self partiality.

Old Words in Shakespeare

Ancient. used by Shakspeare for an Ensign or Standard-bearer. [v. 15]

Aqua vitæ. probably usquebaugh.

Baldrick — a belt. Bill. old weapon of English Infantry.

Bravery — finery. Bugle. hunting horn.

Gaze — a prison. Curst. shrewd, mischievous

Rood. the cross Slops — loose breeches or trowsers

Winchester Goose was a strumpet. The stews were formerly licensed by the bishop of Winchester!

Religion in England in 1751. [Nat. Hist. 2. p. 1.

Bishop Butler in his charge to the clergy 1751. laments "the general decay of religion in this nation, which is now observed by every one & has been for some time the complaint of all serious persons. The influence of it is more & more wearing out of the minds of men, even of those who do not pretend to enter into speculations upon the subject; but the numbers of those who do are also increased by the professed enmity of unbelievers, increased, both their numbers & their zeal." He infers from the great declension in religion that the scripture sign of the coming of the Son of Man is too apparent: "The distinction of our age is an avowed scorn of religion in some and a growing disregard to it in the generality."

Physicians. It is undoubtedly a poor thing for a physician [Long. 44. to have no skill. Knowledge in the cure of diseases, or even the most eminent have, & to act upon conjecture & guess where the life of man is concerned, but this is not a poor thing in comparison of having no skill at all in that useful art. Butler

Virtue consists in good actions proceeding from a good principle, temper or heart.

Learning to Read, &c. Till within a century or two [before 1745] people of all ranks were nearly on a level as to the [Long. 44. learning to read, &c. [That is, all were ignorant]. The art of printing [v. 15 has made great alterations in the face of the world. If the poor [p. 45 are not now learned to read, they will be much more inferior to the rich than they were centuries ago. If knowledge be a blessing, we ought to let the poor share it with us; otherwise they will be under great disadvantages, will be more ignorant compared with those around them, than they were in the dark ages.

Robbery or murder is never from the love of injustice or [Long. 34. cruelty, but to gratify some other passion, to gain some supposed advantage.

Mankind have ungoverned passions which they will gratify to the injury of others & themselves; but there is no such thing as self hatred, nor ill will towards another when emulation & resentment are away. There is no love of injustice, oppression, treachery, but only eager desires after such & such external goods.

Butler

Carlyle.

"The mystical enjoyment of an object goes infinitely further than the intellectual."

Seneca wished to stand well with both & yet not ill with Nero — he was a nicely proportioned half and half, the plausiblest plausible on record — no great man, no true man, no man at all, yet lovelier than some. Seneca has been called "the father of all cardinals wearing shovel hats".

"Nothing is less favorable to inquiries after truth than a systematical spirit" Sir Wm. Jones,

Scripture. "It is owned the whole scheme of scripture is not yet understood; nor is it at all incredible that a book which has been so long in possession of mankind should contain many truths as yet undiscovered. If it ever comes to be understood (without miraculous agency) it must be in the same way natural knowledge is come at — by particular persons attending to, comparing & pursuing intimations scattered up & down it. Men had the phenomena & faculties of investigation thousands of years ago, to make discoveries in natural knowledge, that they now have; yet the discoveries were mostly then made in the last & present age. Possibly events may open the meaning of several parts of scripture."
Butler

p. 30 Rebels. "Men never for a long time & deliberately rebel against anything that does not deserve rebelling against."
Carlyle

Adversity. "For a hundred men that can bear adversity, there is hardly one that can bear prosperity." Bacon.

Reverence for the great. "Women are born worshippers; in their good little hearts lies the most craving relish for greatness."
Penseroso

Piety. "Resignation to the will of God is the whole of piety; it includes in it all that is good: our resignation to the will of God may be said to be perfect when our will is lost and resolved up into his."
Butler.

p. 96 "The Gospel places morality above rites & ceremonies
" The Jews preferred, in their practice at least, the ritual law to the moral".
Gorton. Dic. I

Crimes sanctioned by the laws or customs of society, (and sometimes by religion) excite little or no disapprobation; while other crimes, less heinous in the sight of God, are viewed with the greatest detestation.

100

Quakers [Edinel 7. 329

"The society of Friends have changed exactly as every religious, and almost every other human community does. The effervescence of their first zeal has evaporated with time, and as the spirit has escaped they have clung more closely to the letter. They have changed too with the silent change of the spirit & character of general society!" Wm Howitt, a Quaker.

p 90. ## Enthusiasts [Edinel. 2, 263

We like enthusiasts for their ingenuity, courage & perseverance in striking out a path for others men to follow with more cautious steps. They may be called ultraists, visionaries and fanatics — may be blamed, laughed at or pointed at, yet they are often pioneers in the paths of usefulness, scientific improvement & moral action; Though they may meet with opprobrium, those who follow after reap a golden harvest from their labors, Were there no enthusiasts in science morality religion, human improvement would be at a stand, or advance by almost imperceptible degrees.

in Liberator.

p. 94. ## Slavery & Happiness [Nat. Hist. 5 83

"Insensibility to wretchedness, or as in the vocabulary of oppression it is called, **content**, is often a proof of nothing but that stupefaction of the faculties which is the natural result of long & blighting misery. A contented slave is a degraded wretch. His sorrow may be gone, but so is his understanding."

Blackwood's Magazine, Sept. 1843.

p. 96 "Moral Principles themselves are fixed & unchangeable, but their application to the circumstances by which we are surrounded, must depend very much on the degree in which the reason has been exercised. By no imaginable construction, could the mind be so tutored as to see things & all the errors & prejudices of its times at once: but the principles possess in themselves a power of progression. The generosity of one time will be but justice to another." Ibid.

M.2.287 The name Judd, in the "Rotuli Hundredorum" England in the 13th Century

The name in Latin was Judeus, & mostly contracted into Jud. the d crowned to show the Contraction — There was Aaron Jud. Oxfordshire Benedictus Jud, Jacob Jud, & Moyse Jud his sonne, Reyne Jud Also Benedicto Judeo & Jacobo Judeo in ablative case. Leo Jud. Elyric Jud. Sam. Jud. parvus — Leonis Judi. in the genitive, also Pictavini Judi & Aaron ejus pater. Most of these were Lincolnshire. Vives filius Ben. Judi

Then are also Henry Judde (whole name) Cambridgeshire. Johannes Judde, and Jones Judd. (contraction for Johannes) Oxfordshire, &
Then are also the names Judea & Jurde.

Sir Andrew Judde (spelled also Jud) was Mayor of London 1550

In "Rymer's "Foedera" the name of Johannes Judd, appears in 1529 and 1533 — seems to have been in office under Henry VIII — his name appears "super deliberatione sigilli". &c.

Sir Andrew Judde (so spelled 1611) Lord mayor of London 1550 was a "Skinner" by occupation, and son of John Judde of Tonebridge in Kent [Munday's Stowe's Chronicle 1611

Sir Andrew Judd (so spelled by another) had only child and heir viz Alice J. who married Thomas Smith, of the county of Kent. Esq. Smith died 1591.

[The name Wells, from Foedera, and names beginning with A — see Miscellanea Vol. 214. Conciliorum I. 263. Judd &c
Judeus &c — I. 215 I. 326

"Judds Falls" in the Connecticut, at Northumberland next town above Lancaster, are mentioned by Pres. Dwight Vol. II. p. 304. 322. p 324.

M.3.196. Gower's poetry with Judd in it.

Judaeus & Judeus sometimes meant Jews — perhaps generally as Aaron Judaeus. Aaron the Jew.

Meteorology of New York

From the Report of the Regents of the University. March 2. 1840.

Meteorological Observations have been made at many of the Academies in the State, for a number of years, some 14 years or more, & others for 1. 2. 3. 4. 5 years, &c.

Thermometer (hours of observation not given.) for 1839.

Mean Temperature at Albany 48°.20. ~~Clinton (Dunkirk) 49.66~~

Onondaga Hollow 46.96. Pompey 42.41. Hamilton (Madison Co.) 44.05
Cortland (Homer) 46.00. Cherry Valley 42.36. Auburn 47.25. Canandaigua 44.13
Fairfield (Herkimer Co.) 45.12. Hartwick (Otsego Co.) 45.19. Ithaca 45.71
Middlebury (Genesee Co.) 47.04. ~~Henrietta (Monroe)~~ 46.27. Canovia (Madison Co.) 44.03
Whitesboro (Oneida Co.) 44.47. Oxford (Chenango Co.) 45.79. Utica 45.92.
Rochester ——— 47.57. Gaines (Orleans Co.) 46.50. Fredonia (Chautauque Co.) 46.75
Springville (Erie Co.) 46.24. Lewiston (Niagara Co.) 46.91. Lansingburgh 47.46
Granville (Washington Co.) 44.59. Prattsburgh (Steuben Co.) 35.81. ~~Madison~~ (Otsego Co.) 43.22
Cambridge do. (Co.) 44.52. Gouverneur, St Lawrence (Co.) 41.51. Lowville (Lewis Co.) 45.10
Potsdam, St Lawrence (Co.) 45.40. [Prattsburgh should be 44.15]

Southern Counties — Kinderhook 46.67. Kingston 50.49. Newburgh 46.57.
Redhook 48.76. Montgomery (Orange Co.) — 47.53. Mt. Pleasant (Westchester Co.) 30.83
Goshen (Orange Co.) 48.58

Long Island — Jamaica 49.31. Flatbush 51.23. East Hampton 49.25

Mean Temperature of the above 40 places 45.99.

Greatest heat in 1839 was in different places from 84 to 98. The highest was at Goshen, 98, July 21. Whitesboro 96 July 19. Lansingburgh 95 July 30
Granville 94 June 27. Potsdam 94 July 11. Springville 93 July 25
Lowville 96 Aug 19. Albany 92 July 19. Kinderhook 92 July 26
Oxford 92 July 30. Onondago 91 July 30. Montgomery 99. July 19
Lewiston 91. July 19. Ithaca 91 July 30. Cambridge 91. July 21

All the others at 90 & below. Cherry Valley only — 82. Auburn 84 ~~Hartwick~~ 81,

Greatest cold in 1839 — Gouverneur 26 below 0; Granville 28 below
Hamilton 25 below; Lowville 35 below; Oxford 14 below; Prattsburgh 18 below
Cambridge 30 below; Cortland 20 below; Fairfield 20 below; Potsdam 17 below
Canandaigua 17 below; Montgomery 17 below; Cherry Valley 17 below; Hartwick 14 below
Springville 14 below; Pompey 13 below; Middlebury 13 below; Lansingburgh 13 below
Albany 12 below. ~~Madison~~ 12 below; Ithaca 12 below;

All the others less than 12 below. ~~Hamilton~~ only at 0. Henrietta at 0. Jamaica at 0
Flatbush 4 above 0; Rochester 2 below 0; Lewiston 2 below; Fredonia 4 below
Newburgh 5 below; Whitesboro 6 below, &c

The coldest day, or greatest degree of cold on any day, was January 23 at all the 40 places, except 3, viz. Albany was Jan. 24. Lansingburgh Jan. 1 and Newburgh Feb. 2.

It does not appear at what hours the observations are made by order of the Regents; but Rev. C. Dewey, Rochester says 1/3 of 3 observations at 7 A.M. & 2 & 9 P.M. gives about the same result as the mean taken as Regents direct. [Some observe at 10 A.M. & 10 P.M. Some take mean of extremes.

1839 — continued

The first frost in the greater part of the places reported was on Sept 14. — Governeur Mayerhamilt, Fr Malone, Fairfield, and Fredonia, then was just Aug 29. Potsdam the same; Middlebury Aug 28, and Canandaigua Aug. 31. At Whitesboro, ~~Auburn~~, Mt Pleasant, & Cherry Valley there was no frost till Oct. 1; Granville the same; Hartwick Oct 2, Albany Oct 5, Newburgh Oct. 13.

The first fall of snow was Sept 27 & 28. in most of the region west of Albany — from ~~p~~ a day to a day — Then was none in October — in some places Nov. 1. some Nov. 5. 6. 7. 9. 10. 22 — in some none fell till Dec. 12. 15. 16. In Oxford & Pompey snow fell ~~on~~ 10 or 11 days in November: in Rochester 7 days; in Springville 7; in Malone 7; Hamilton 6. Days, &c.

At all the 40 places, January was the coldest month in 1839, except Canandaigua & Newburgh; at those places February was colder than January, and at Newburgh, December was colder than February. The coldest months, & places were Fairfield, January, 17°.17.; Governeur Jan. 17. 11; Cherry Valley Jan. 19.60 Granville Janr. 20.01; Hamilton Jany. 20.53; Pompey Jan. 20.44 Whitesboro Jany. 20.51; Potsdam Jany 18.77; Governeur Dec. 20.14 Newburgh Dec 20.89; Canandaigua Jany 21.02; Utica Jan 21.43 Malone Jan. 21.42; Plattsburgh, Jan 21.54. Cambridge Jan. 21.12.

At Jamaica, ~~Flatbush~~, Mt Pleasant Kingston, Jany 1839 was between 28° & 29°. — At Flatbush 31°.18; at Jeanetta Lewiston, Hampton between 27 & 28°. Fredonia the same. Goshen the same.

February was the coldest at Whitesboro 20.84; Canandaigua 21.55 Cherry Valley 21.22; Fairfield 23.50; Newburgh 23.08 Lowville 23.93; Potsdam 23.67; Canandaigua 24.36. Oxford 24.48, Governeur 24.28 Granville 24.64; Hamilton 24.58; Homer 24.40; Cambridge 25.18

February was the warmest at Flatbush 38.14. Kingston 31.27. E. Hampton 36.88, Auburn 30.86, Goshen 30.70, Mt Pleasant 32.32 Rochester 37.84. Jamaica 30.93. Fredonia 29.43, Albany 28.73

March was the coldest at Pompey 28.12. Governeur 28.81 Malone 29.73, Cherry Valley 28.83, Fairfield 30.25 Plattsburg 30.39 Whitesboro 30.01. Canandaigua 30.61. Springville 30.30. Ithaca 31.31

March was the warmest at Jamaica 37.51. Flatbush 39.60 Mt Pleasant 39.08, Kingston 39.51, Redhook 36.86, Goshen 38.32 E. Hampton — 36.73, Cambridge 35.25. Albany 35.20, Montgomery 35.30

April was the coldest at Newburg 43.51. Governeur 44.29. Malone 44.97 Cherry Valley 45.71. Ithaca 45.85. Pompey 46.85, Auburn 46.29 Cambridge — 46.59 Hampton 46.64. Fredonia 46.33. Gaines 46.69 Hartwick 46.33; Hamilton 46.80.

April was the warmest at Jeanetta 58.82. Potsdam 56.23, Springville 53.40 Redhook 53.11. Kingston 53.11, Canandaigua 52.51. Flatbush 51.47 Goshen 51.45. Mt Pleasant 51.20. Middlebury 50.55, Jamaica 49.37

Meteorology of Newyork.

May was the warmest at Mt Pleasant 59.94. Kingston 59.58. Flatbush 59.06
Montgomery 58.55. Albany 57.98. Auburn 57.48. Goshen 57.99
Oxford 57.56. Redhook 57.82. Jamaica 57.04. Kinderhook 56.54

May was the coldest at Gouverneur 49.74, Malone 50.78. Pratts.g 50.97
Pompey 51.29. Fairfield 51.84, Homer 51.83. Granville 52.29. Ch Valley 52.49
Ithaca 53.11. Lewiston 53.96. Louville 53.52, Whitesboro 53.50

June was the warmest at Mt Pleasant 66.11. Newburgh 65.94. Redhook 64.13
Montgomery 64.30. Henrietta 64.19. Kingston 64.10. Flatbush 64.24
Albany 64.03. Jamaica 62.14. Lansingburg 62.68. Goshen 62.40

June was the coldest at Auburn 54.45, Gouverneur 55.99. Pompey 55.49
Malone 56.24, Fairfield 57.30, Hamilton 57.19. Ithaca 57.76. Cazenovia 57.35
Lewiston 57.51. Whitesboro 58.10, Louville 58.61. Prattsburg 58.00. Homer 58.66

July was the warmest at Auburn 78.14. Kingston 75.55. Redhook 73.12
Mt Pleasant 73.99, Montgomery 73.48. Lansingburgh 73.05. Gaines 74.87
Flatbush 73.45. Albany 72.38. E Hampton 72.27. Lewiston 72.41

July was the coldest at Cherry Valley 65.92. Homer 62.00. Malone 65.41
Hamilton 65.05, Pompey 65.81. Cazenovia 67.13. Ithaca 67.44. Granville 67.41
Gouverneur 66.61, Prattsburgh 67.24. Cambridge 68.27 Springville 67.82

August was the warmest at Newburgh 71.24. Mt Pleasant 70.17 Albany 69.61
Kingston 69.43. Lansingburg 69.13. Flatbush 69.48 Redhook 68.48 E Hampton 67.99
Kinderhook 67.06. Jamaica 67.98. Utica 66.43. Gaines 66.53. Goshen 66.28

August was the coldest at Pompey 61.99. Gouverneur 61.51. Prattsburgh 61.41
Malone 61.52. Homer 62.44. Cazenovia 62.84. Springville 62.33
Henrietta 63.39. Middlebury 63.69. Ithaca 63.04. Hamilton 62.48. Ch Valley 63.05

September was the warmest at Flatbush 64.33. Mt Pleasant 63.26. Albany 62.32
Redhook 62.41. Jamaica 61.91 Newburgh 61.64. Montgomery 60.85. Goshen 60.01
E Hampton 62.22. Kingston 62.35. Kinderhook 60.63 Lansingburgh 61.64

September was the coldest at Gouverneur 53.23. Pompey 54.21. Malone 54.95
Canandaigua 55.36. Cambridge 56.94. Auburn 56.83. Cherry Valley 56.76
Homer 56.50. Prattsburgh 56.20. Middlebury 56.78. Cazenovia 56.56 Springville 56.87

October was the warmest at Auburn 57.61. Flatbush 55.41. Redhook 56.66
Jamaica 54.39. Springville 54.48. Rochester 54.11. Onondaga 53.97. Kingston 54.46
Middlebury 54.05. Henrietta 54.32 Goshen 53.69. Mt Pleasant 53.62. Lewiston 53.75

October was the coldest at Cherry Valley 45.41 Cambridge 46.94. Gouverneur 47.65
Pompey 47.80 Malone 48.27. Granville 49.29. Hamilton 49.64. Potsdam 49.73
Whitesboro 49.49. Kinderhook 49.79. Fairfield 49.74. Hartwick 50.19

November was the warmest at E Hampton 40.14. Flatbush 40.06 Mt Pleasant 39.18
Jamaica 38.43. Auburn 36.49. Kingston 37.32. Lansingburgh 37.32 Middlebury 36.46
Albany 35.95. Goshen 35.26. Ithaca 34.73. Onondaga 34.99. Redhook 34.74

November was the coldest at Gouverneur 28.60 Pompey 28.81 Cherry Valley 29.18
Montgomery 30.33. Louville 31.40 Hamilton 31.75. Hartwick 31.55. Utica 31.75
Potsdam 31.63. Whitesboro 31.23. Cazenovia 31.35. Fairfield 31.02. Prattsb 31.81

December was warmest at Flatbush 34.60. Mt Pleasant 32.79. Jamaica 32.44
E Hampton 32.11. Henrietta 30.84. Kingston 30.74. Ithaca 34.12. Lewiston 33.74
Middlebury 31.02. Montgomery 30.49. Gaines 29.29. Goshen 28.61.

December was coldest at Newburgh 20.89. Gouverneur 20.14. Pompey 22.97. Louville 23.12
Cherry Valley 23.17. Hamilton 24.21. Cazenovia 24.89. Potsdam 24.39 Henrietta 25.40
Hartwick 26.16. Oxford 26.42 Whitesboro 26.34. Malone 26.87. Cambridge 25.09

Meteorology.

Places in New York where the Temperature was nearly the same with Northampton in 1839 — and the Latitude of the Place

1839 January. Northampton $23\frac{8}{31}$. — Waltham 24.62.
Albany 23.38 (Latitude 42.39) Auburn 23.21. (Lat. 42.55) Homer 23.47. (Lat 42.38
Canandaigua 22.80 (42.50) Gaines 23.96 (43.17) Kinderhook 22.82 (42.18.
Lansingburgh 22.79 (42.47) Louville 23.09 (43.47) Montgomery 23.25 (41.31
Onondaga H. 24.71 (42.59 Ithaca 24.18 (42.27) Oxford 22.14 (42.28

1839 February. Northampton $29\frac{5}{28}$. Waltham $26\frac{1}{2}$.
Albany 28.73. Fredonia 29.43 (Lat 42.26.) Onondaga 28.43. Auburn 30.86
Redhook 27.47 (42.08) Goshen 30.75 (41.20). Kinderhook 27.65. Jamaica 30.93 (40.4
Monroe or Henrietta 27.89 (43.06) Lewiston 27.92 (43.09) Montgomery 27.52, Lansingburgh 27.75

1839 March. Northampton $34\frac{27}{31}$. Waltham 33.88.
Albany 35.20; Cambridge (Lat 43.01) 35.25; Gaines 33.25. Lewiston 33.77
Montgomery 35.30; Middlebury (42.49) 33.06; Onondaga 34.63. Rochester 34.02 (43.08
Newburgh 32.96 (41.30) Lansingburgh 32.16; Kinderhook 33.05. Hamilton 32.40 (42.49
Redhook 36.86.

1839 April. Northampton $46\frac{5}{9}$. Waltham $46\frac{7}{30}$
Auburn 46.21. Cambridge 46.59. Cherry Valley 45.71 (Lat 42.48) Easthampton 46.41
Fredonia 46.33. Gaines 46.69. Granville 46.22 (Lat .....) Hamilton 46.80
Hartwick 46.33 (42.38) Ithaca 45.85. Pompey — 46.85 (42.56) Lewiston 47.47

1839 May. Northampton $55\frac{11}{31}$. Waltham $55\frac{1}{2}$.
Canandaigua 56.53. Hartwick 55.34. Kinderhook 56.64. Lansingb 56.47
Middlebury 55.82. Henrietta 54.55. Newburgh 54.32. Rochester 56.83
Potsdam 54.93. Springville 56.66. Utica 55.00. Gaines 54.75
Galdonia 54.45. E. Hampton 54.68. Hamilton 54.22. ~~Hamilton 54.22~~

1839 June. Northampton $61\frac{29}{30}$. Waltham $61\frac{13}{30}$.
Canandaigua 60.89. East Hampton 61.39. Goshen 62.10. Granville 60.94
Kinderhook 61.81. Oxford — 60.27 — Rochester 60.22. Potsdam 61.90
Jamaica (40.41) 62.14 Springville 60.34. Onondaga H. 59.68. Utica 60.73
Middlebury 59.94 — Hartwick — 59.99. Goshen 62.10. Fredonia 59.95

1839 July. Northampton $70\frac{3}{3}$. Waltham $72\frac{3}{31}$
Canandaigua 70.00. Fairfield (43.05) 70.61. Goshen 70.28. Kinderhook 70.61
Louville 70.75 (43.47) Whitesboro 70.22 (43.07) Oxford 70.58. Potsdam 70.52
Jamaica 70.69 — Utica (Lat. 43.06) 70.29. Rochester 69.70 (Lat 44.40
Onondaga H. 69.72. Middlebury 69.23. Hartwick 69.20. Lewiston 72.11.

1839 August. Northampton $66\frac{11}{31}$ Waltham 68.44.
Auburn 65.65. Cambridge 65.17. Canandaigua 65.91. Goshen 66.28
Fredonia 65.88. Gaines 66.63. Hartwick 65.76. Kinderhook 67.06
Louville 66.08. Onondaga H. 65.93. Oxford — 65.92. Utica 66.13

1839 September. Northampton $60\frac{5}{30}$ Waltham $66\frac{1}{2}$
Goshen 60.01. Hamilton 59.74. Hartwick 59.17 Kinderhook 60.63
Lansingb 59.61. 64. Montgomery 60.85. Newburgh 61 64. Whitesboro 59.28
Onondaga 59.61. Jamaica 61.91. Utica 59.17. E. Hampton 62.22

1839 October. Northampton $49\frac{86}{93}$ Waltham $49\frac{8}{93}$
Homer (42.38) 57.04. Fairfield 49.74. Prattsburgh 51.02. Granville 49.29
Hamilton — 49.64. Hartwick 50.19. Kinderhook 49.79. Louville 51.14
Whitesboro 49.69. Potsdam 49.73. Lansingburgh 51.29. Malone 48.27

Meteorology

1839. November. Northampton 35 41/90. Waltham 35.15
Albany 35.95. Auburn 36.49. Goshen 35.26. Middlebury 36.46
Redhook 34.74. Onondaga 34.99. Ithaca 34.73. Kinderhook 34.03
Kingston 37.32. Lansingburg 37.32. Fredonia 33.85. Henrietta 33.98

1839 December. Northampton 28.46/93 Waltham 29.25/31
Albany 27.85. Auburn 28.42 Canandaigua 28.07. Goshen 28.61
Fairfield 27.65. Prattsburg 27.40. Geneva 29.29. Kinderhook 27.46
Onondaga H. 28.54. Redhook 28.21. Rochester 28.22. Springville 28.14
Utica 27.51. Lansingburg 27.10. Granville 26.97. Montgomery 30.49

Elevation of the Newyork places — Albany is 130 feet above tide water where observations were made — Auburn 650 Cherry Valley 1335 feet above; Easthampton L.I. 16 feet above Goshen 1096; Flatbush 40; Fairfield 1185; Goshen 425 Fredonia 645; Gouverneur 490; Hamilton 1127; Hartwick 1100 Ithaca 417; Kinderhook 175; Kingston 188. Lansingburg 30 Lewiston 280; Lowville 800; Middlebury 800. Henrietta 600 Newburgh 150; Canandaigua 1250; Oxford 961. Pompey 1300 Rochester 506; Potsdam 394; Utica 173.

The hours of observation in Newyork are not given; therefore the comparison between places there may be uncertain.

The Winds in Newyork (See next page.

The direction of the wind in the Hudson & Mohawk valleys is much influenced by the course of the river or valley, especially where there are highlands each side, or one side. Other Rivers & the Lakes also modify the direction of the wind, or any long valley.

Prevailing winds in 38 places in each month

	N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.
January	15 places	2	1	1	5	6	4	14
February	1	4	1	1	7	11	6	7
March	4	1	0	0	5	6	8	14
April	7	6	0	0	3	2	6	14
May	2	1	1	0	6	6	9	13
June	1	1	0	0	3	9	12	12
July	0	0	0	0	8	17	8	5
August	2	7	0	0	8	4	6	11
September	0	0	3	0	6	13	10	9
October	3	1	2	0	8	16	5	3
November	5	0	0	0	3	5	9	16
December	8	6	1	0	2	1	6	14
	38	29	6	2	64	96	89	132

North winds prevail most at Albany, Cambridge, Granville, Kinderhook, Redhook &c
East " " only at Utica, Whitesboro, & Easthampton
N. East " " most at Lewiston, Kingston, Flatbush, Jamaica, Goshen, Newburgh, Potsdam
S. East " " only at Fairfield & Ithaca
South " " most on the Hudson from Hartwick, Granville, Auburn, Hamilton, Cambridge,
S. West " " most at Hudson, Hopper, Goshen, Gouverneur, Lewiston, Albany, Pompey, Potsdam &
West " " at Hudson, Fredonia, Henrietta, Prattsburg, Utica, Springville, Oxford, Onondaga, Whitesboro
N. West " " Hopper, Fairfield, Prattsburg, Geneva, Hamilton, Ithaca, Henrietta, Middlebury, Geneva
Newburgh, Sopra, Jamaica, Flatbush, Hamilton, Pompey &c

New York Winds in 38 places

Places on Long Island	Latitude	N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.	Prevailing
Flatbush	(40.37)	36	68	5½	34	35	36	31½	79 =	N.W.
Jamaica	(40.41)	38	53	20	26	46	55	34½	92½ =	N.W.
Easthampton	(41.00)	33½	57	53½	33½	36	46	39½	66 =	N.W.
Places on the Hudson.										
Mount Pleasant	(41.09)	63	41	2½	38	67½	59½	4	89½	N.W.
Newburgh	(41.30)	39	69	2½	21½	55	52	61	65	N.E.
Kingston	(41.55)	20½	116	17	17	27½	78½	17½	71	N.E.
Kelderhook	(42.02)	94½	15	5	10½	130	125	44½	141	S.
Kinderhook	(42.18)	161	10½	4	12	125	18	4	30½	W.
Albany	(42.34)	55	32	15	21	108	26½	15½	82	S.
Lansingburgh	(42.47)	54	20	3½	27½	115½	45½	48½	50½	S.
Places East of the Hudson.										
Cambridge	(43.01)	75½	22	2	7	67	84	38½	69	S.W.
Granville		134½	3½	1	6½	123½	74	12½	9½	S.
Places on Streams running into the St. Lawrence River										
Louisville	(43.47)	65	6½	8½	39½	65½	44½	141	94½	N.W.
Gouverneur	(44.25)	35½	36	3	11½	38½	135	31	54½	S.W.
Potsdam	(44.40)	18½	73½	1	15½	114	142½	21	57½	S.W.
Malone	(near N. place)	29½	36½	11	15½	60½	50½	122½	39	W.
South places, West Hudson										
Goshen	(41.20)	37½	73½	23	7	33	83½	83	74½	S.W.
Montgomery	(41.32)									W.
Near Mohawk Valley										
Fairfield	(43.05)	½	4	21½	90	5½	34	27½	182	N.W.
Utica	43.06	8½	4	69½	40½	21½	15½	159	46½	W.
Whitesboro	43.07	19	13½	7	15½	38½	40	136	23½	W.
Canaroga	(42.87)	27½	4½	7	14½	53½	63½	49½	145	N.W.
West of State between 42¼ & 42½ N. Lat.										
Harlwick	(42.38)	59	15½	6	½	139½	25½	26½	85½	S
Oxford	(42.28)	69	28½	2½	½	47	60½	81	76	W
Hamilton	(42.49)	43½	26	13	29½	84	49½	48	71½	S.
Homer	(42.38)	1	2	0	16	74½	117½	15½	138½	N.W.
Ithaca	(42.27)	14½	27½	15	58	57	43	17	133	N.W.
Middlebury	(42.49)	23	12	5	5½	16½	254	30	18½	S.W.
Fredonia	(42.26 near Lake)	20	15	5½	18½	40½	40	197	28½	W.
West of State, N. of Lat. 42½										
Pompey	(42.56)	2	4	1	41½	41	83½	82½	109½	N.W.
Onondaga Hollow	(42.54)	12	11½	19½	33½	77½	31	94½	85½	N.W.
Rochester	(43.08)	38	30½	17	11	48	60	99½	61	W
Henrietta	(43.06)	47	19½	20½	17½	70	79	86½	46	W
Auburn	(42.55)	9½	9	2½	9½	82½	122½	12½	117	S.W.
Gaines	(43.17)	13	38	22½	36	11	68½	58	118	N.W.
Springville	(42.30)	25½	46	11½	33½	16½	72	103	57	W.
Lewiston	(43.09)	22	50	18	10½	41	114	56½	53	S.W.
South of 41½	Prattsburgh	18	22	2	22	25½	37	65½	153	N.W.

Opposite winds prevail in some places — N. one part of the year, S. another part; S.W. one part of the year, N.E. another part. Some places on the Hudson have most of their winds N. & S.

Rain & Snow in New York 1839

Most Rainy days or number days on which rain fell.

Rochester 94. Malone 91. Albany 90. Oxford 81½. Utica 72.
Newburgh 71. Jamaica 66½. Kinderhook 66½. Goshen 63. Mt Pleasant 62½.
Whitesboro 83. Onondaga 68. Lewiston 59. Prattsburgh 56. Brainfield 56.

Fewest Rainy days. Auburn 10½ [Error]. Ithaca 18. Cambridge 25. Flatbush 36
Gouverneur 36½. Hamilton 30. Carenovia 37. Redhook 42. Granville 41
Montgomery 40. Middlebury 43. Easthampton 44½. Fredonia 48. Lowville 47½
Kingston 48½. Lansingburgh 48½. Henrietta 49. Gaines 49½. Pompey 51

Most days on which Snow & Snow & Rain fell.

Rochester 58½ (all snow but 1) Oxford 53. Pompey 54. Malone 58
Utica 41. Onondaga 39. Albany 32. Springfield 30½. Potsdam 30
Gouverneur 27½. Homer 32. Fredonia 26½. Hamilton 25. Hartwick 26.
Whitesboro 32. Carenovia 24. Kinderhook 23. Gaines 24. Prattsburgh 19

Fewest Snowy days

Montgomery 5½. Ithaca 8½. Flatbush 8½. E Hampton 7½. Cambridge 9
Auburn 9. Granville 10. Kingston 10. Lansingburgh 7. Newburgh 11
Jamaica 13. Redhook 14. Mt Pleasant 14½. Goshen 15. Middlebury 15½

Total fall of rain & melted snow

Greatest Quantity. East Hampton 46.39 inches. Newburgh 44.54. Mt Pleasant 43.20
Goshen 40.45. Cambridge 40.37. Flatbush 42.96. Albany 38.11
Gaines 37.55. Carenovia 38.22. Oxford 36.78. Utica 35.44
Montgomery 35.22. Hamilton 35.11. Kinderhook 34.15. Kingston 34.02

Least Quantity of rain & melted snow

Lewiston 17.73. Lansingburgh 18.32. Gouverneur 19.63 Malone 22.35
Potsdam 22.96. Whitesboro 24.19. Hartwick 24.08. Pompey 25.54
Redhook 29.37. Lowville 28.40. Ithaca 27.22 Granville 27.84
Brainfield 29.88. Fredonia 30.45. Prattsburgh 31.23. Rochester 30.09
Onondaga 32.53. Jamaica 33.44. Auburn 33.42

Mean average in 34 places — 32.10 inches.

Driest month in the year was January on Long Island;
February in Oneida Co. Pompey, Granville, Kinderhook, & Mt Pleasant
March at Rochester, Utica, Hamilton, Auburn, Cambridge
April at Potsdam, Newburgh, Fredonia
October at Rochester, Onondaga, Oxford, Brainfield, Gaines, Kingston
Hartwick, Lowville
November at Montgomery, Goshen, Malone.

Wettest Month in the year

January at Hamilton; February at Newburgh; April at Cambridge
May at Fredonia, [illegible], Onondaga, Whitesboro.
June at Pompey, Carenovia, Lewiston, Granville, Prattsburgh,
July at Albany Malone, Gouverneur, Hartwick, Kinderhook, Kingston,
Mt Pleasant Oxford, Redhook, Potsdam
August at E. Hampton; September at Jamaica; November at Utica.
December at Flatbush, Goshen, Lansingburgh, Montgomery.

Rain in Boston 1839. 34.82 inches. In 1831 it was greatest for 22 yrs, 50.87 inches
Ca — in Ca — 1838. 38.07 " — Less rain for 6 years past than 7 years previous.

Warmest & Coldest days in each month 1839 in 38 places

January – 11th Warmest in 26 places – 26th warmest in the Hudson River towns
12th Do on Long Island
23d Coldest in 31 places. 1st in 2 places, & 24th in 3 places

February – Warmest – 24th in 8 places; 25th in 6 places, 26th in 5; 28th in 4. &c
Coldest – 9th in 16 places; 6th in 13 "; 5th in 5; 10th in 3; 2d in 1.

March Warmest – 27th in 12 "; 28th in 13 "; 29th in 8; 13th in 2. &c
Coldest – 3d in 31 "; 4th in 8 "; 10th in 2; &c

April Warmest – 6th in 13 "; 23d in 5 "; 24th in 5. &c
Coldest – 17th in 9 "; 21st in 4 "; 18th in 4; 21st in 4. &c

May Warmest – 24th in 13 "; 26th in 6 "; 20th in 6; &c
Coldest – 4th in 17 "; 3d in 14 "; 5th in 3; &c

June Warmest – 8th in 16 "; 30th in 7 "; &c
Coldest – 5th in 7 "; 13th in 7 "; 1st in 8; 2d in 7; &c

July – Warmest – 30th in 11 "; 20th in 5 "; 2d in 4; 25th in 3; &c
Coldest 14th in 11 "; 5th in 19 "; 6th in 4; 7th in 3; 26th in 8

August – Warmest 21st in 5 "; 22d in 6 "; 23d in 4; 24th in 7; 26th in 8
Coldest – 30th in 16 "; 29th in 12 "; 18th in 3; &c

September Warmest 9th in 16 "; 7th in 8 "; 4th in 4; &c
Coldest 30th in 21 "; 27th in 8 "; 28th in 6; &c

October – Warmest 27th in 9 "; 9th in 11 "; 3d in 3; 10th in 4; &c
Coldest 20th in 27 "; 21st in 5 "; &c

November Warmest 14th in 21 "; 15th in 11 "; &c
Coldest 26th in 14 "; 22d in 9 "; 21st in 9; &c

December – Warmest 7th in 15 "; 8th in 12 "; 6th in 3; &c
Coldest 31st in 20 "; 20th in 14 "; 21st in 4; 30th in 3. &c

The towns on Long Island & those on the Lower part of the Hudson are sometimes affected by the same causes, & the coldest & hottest days are different from those of other places North & West, at other times they they do not agree with each other, & some agree with the Northern or Western parts of the states.

The towns in the St Lawrence valley sometimes differ from the rest of the states as to heat & cold, or hottest coldest Days; sometimes agree with many other places.

Indeed towns near each other vary as to their Warmest & coldest days, according to the thermometer – perhaps not in reality.

Range of Thermometer in each month — 1839.

January. Highest & lowest points.

Highest. Flatbush 61°. Montgomery 60. Kinderhook 59. Goshen 58°
Easthampton 59. Jamaica 57. Redhook 56. Mt Pleasant 56
Henrietta 56. Gaines 56. Middlebury 56. Kinderhook 59. Albany 55

Lowest. Lowville 35 below 0. Cambridge 36 below. Granville 28 below. Oxford 24 6.
Gouverneur 20 6. Fairfield 20 6. Plattsburgh 18 6. Hamilton 18. Potsdam 17 6
Montgomery 16 6. Pompey 13 6. Middlebury 13 6. Lansing 13 6. Hartwick 14 6
Malone 12 6. Albany 12 6. Utica 13 6. Homer 11 6. Kinderhook 11 6

February

Highest. Middlebury 66. Plattsburgh 60. Montgomery 56. Mt Pleasant 53. Kingston 56
Hamilton 53. Flatbush 53. Jamaica 52. Goshen 52. Kinderhook 53
Albany 50. Fredonia 56. Lowville 54. Newburgh 50. Oxford 50.

Lowest. Gouverneur 26 below 0. Hamilton 25 6. Oxford 23 6. Homer 20 6. Granville 15 6
Hartwick 14 6. Ithaca 12 6. Lowville 14 6 Carenova 17 6. Potsdam 12 6
Utica — 11 6. Onondaga 10 6. Plattsburgh 10 6. Malone 16 6. Auburn 10 6

March

Highest. Kingston 77°. Montgomery 74. Plattsburgh 72. Goshen 72. Redhook 72. Oxford 69
Onondaga 69. Jamaica 68. Kinderhook 68. Rochester 67. Mt Pleasant 67. Henrietta 67
Ithaca 66. Flatbush 66. Pompey 65. Albany 64. Gaines 64. Homer 63

Lowest. Granville 14 below 0. Cambridge 12 6. Plattsburgh 8 6. Gouverneur 5 6. Ithaca 4 6
Kinderhook 4 6. Pompey 3 6. Oxford 2 6. Lowville 3 6. Albany 2 6. Hartwick 2 6
Springville 1 below — Potsdam 0. Carenova 0. Montgomery 0. Fairfield 0.

April

Highest. Jamaica 84. Montgomery 83. Ithaca 80. Gaines 83. Plattsburgh 80. Fairf. 79
Flatbush 80. Cambridge 79. Homer 82 Malone 78. Fredonia 78. Kingston 78
Gouverneur 78. Hamilton 78. Kinderhook 78. Lowville 78. Middlebury 79. Potsdam 78
Onondaga 80. Whitesboro 78. Oxford 78. Springville 78. Lewiston 77. Goshen 77

May

Highest. Goshen 98. Middlebury 90. Montgomery 91. Springville 88. Rochester 88
Cambridge 87. Kingston 86. Mt Pleasant 85. Kinderhook 84. Gaines 87
Fredonia 84. Albany 83. Granville 83 Onondaga — 82. Oxford 82.

Lowest. Auburn 14. Pompey 24. Springville 26. Oxford 26. Malone 25. Fairf 27
Hamilton 27. Plattsburgh 28. Fredonia 28. Kinderhook 29 Whitesboro 29
Potsdam 30. Onondaga 30. Carenova 30. Lowville 30 Lewiston 30
Ithaca 30. Gouverneur 30. Homer 30. Cambridge 30. Gaines 30.

June

Highest. Granville 94. Cambridge 90. Montgomery 92. E Hampton 88. Mt Pleasant 87
Newburgh 88. Albany 86. Goshen 85. Kingston 85. Gouverneur 84
Plattsburgh 84. Gaines 84. Ithaca 84. Kinderhook 84. Johnsboro 84
Onondaga 84. Oxford 84. Springville 84. Malone 83. Homer 83

Lowest. Gouverneur 31. Malone 34. Whitesboro 35. Onondaga 38. Carenovia 35
Plattsburgh 36. Fairfield 36. Cambridge 37. Homer 39. Flatbush 40
Hamilton 40. Ithaca 40. Springville 41. Pompey 41. Granville 42

July

Highest. Montgomery 99. Lansingburgh 95. Whitesboro 96. Potsdam 94. Springville 93
Rochester 92. Onondaga 91. Mt Pleasant 91. Lowville 92. Lewiston 91
Kinderhook 92. Plattsburgh 94. Albany 92. Cambridge 91. Gaines 90
Fredonia 90. Granville 90. Ithaca 90. Middlebury 90. Utica 90

Lowest. Plattsburgh 44. Homer 43. Cambridge 45. Oxford 46 Pompey 46
Springville 49. Whitesboro 47. Ithaca 46. Hartwick 48. Carenovia 48

August

Highest. Montgomery 98. Lowville 96. Granville 91. Ithaca 91. Lansingburgh 91
Whitesboro 92. Potsdam 92. Onondaga 90. Fredonia 90. Cambridge 89

Lowest. Potsdam 34 Springville 34 Carenovia 32. Lowville 33. Lewiston 30
Hamilton 35. Gouverneur 32. Plattsburgh 34. Homer 39. Fairfield 39

September

Highest. Hamilton 90. Ithaca 90. Whitesboro 88. Cambridge 88, Kinderhook 87
Albany 86 Homer 86. Plattsburgh 86. Gaines 86. Granville 86
Lansingburgh 86. Montgomery 86. Onondaga 85. Albany 86. Mt Pleasant 85

Lowest. Gouverneur 24. Plattsburgh 26. Hamilton 28. Ithaca 28. Middlebury 28
Pompey 18. Homer 29. Fairfield 29. E Hampton 30. Gaines 30
Lewiston 30. Henrietta 30. Carenovia 30. Oxford 30. Rochester 30
Springville 30. Malone 32. Cambridge — 32 Whitesboro 33.

Highest & Lowest points of the Mercury — continued

October

Highest: Springville 83. Onondaga H. 81. Whitesboro 81. Hamilton 82. Lewiston 80. Middlebury 80. Homer 79. Oxford 79. Potsdam 78. Utica 78. Shattsburgh 78. Macedonia 78. Carenovia 78. Montgomery 78. Jamaica 76. Rochester 76. Henrietta 76. Kinderhook 76. Kingston 76. Gouverneur 76. Goshen 76. Granville 77. Hartwick 77. Edmeston 77. Lowville 77.

Lowest: Gouverneur 10. Shattsburgh 12. Cambridge 14. Whitesboro 16. Onondaga H. 16. Oxford 17. Pompey 19. Homer 19. Fairfield 19. Potsdam 20. Springville 20. Carenovia 20. Montgomery 20. Hartwick 20. Granville 18. Hamilton 18. Gaines 20. Malone 20. Goshen 20. Albany 21.

November

Highest: Montgomery 67. Jamaica 63. Flatbush 62. Goshen 60. Mt. Pleasant 63. Kinderhook 59. Cambridge 58. Hampton 58. Granville 57. Lansingh 57. Onondaga 56. Newburgh 56. Kingston 56. Ithaca 56. Albany 56.

Lowest: Hamilton 1° below. Oxford 2° above. Pompey 2. Gouverneur 2. Hartwick 2. Homer 2. Springville 4. Shattsburgh 4. Lewiston 5. Lowville 6. Colbert 7. Henrietta 7. Montgomery 7. Gaines 7. Fairfield 7. Goshen 7. Onondaga 9. Cambridge 9. Macedonia 9. Granville 9. Utica 10. Malone 10.

December

Highest: Montgomery 71. Flatbush 56. Jamaica 56. Springville 56. Mt. Pleasant 56. Gaines 56. Gouverneur 55. Lansingh 55. Goshen 54. Kingston 52. Shattsburgh 51. Albany 50. Hampton 50. Macedonia 50. Hartwick 49. Redbrook 48. Onondaga 47. Carenovia 47. Henrietta 49. Middlebury 49. Ithaca 48. Fairfield 49. Homer 48. Cambridge 48. Kinderhook 46.

Lowest: Cambridge 19 below. Gouverneur 17 below. Springville 14 below. Lowville 12 below. Montgomery 10 " Goshen 10 " Whitesboro 6 " Oxford 6 " Hartwick 5 " Potsdam 4 " Utica 3 " Granville 4 " Kinderhook 1 " Carenovia 6 " Albany 0. Fairfield 1 above. Shattsburgh 1 above. Hamilton 0 — Lansingh 1 above. Flatbush 2 above. Kingston 2 " Newburgh 3 ab. Onondaga 4 " Pompey 4

The Range or difference between highest & lowest in a place in January was from 46 Whitesboro to 87 Lowville. Generally between 55 & 70. In February the range was from 41 Whitesboro to 74 Gouverneur. Generally between 40 & 60. In March the range was from 45 Newburgh to 80 Shattsburgh. Generally from 55 to 65 — In April the range was from 41 Lansingh to 61 Homer. Generally from 45 to 60 — In May the range was from 38 Redbrook to 60 Auburn & 65 Goshen. Generally 45 to 55. In June the range was from 27 Redbrook to 53 Cambridge. Generally 35 to 45. In July the Range was from 24 Auburn to 50 at Shattsburgh. Generally 30 to 45. In August do " " 28 Auburn to 63 at Lowville. Generally 35 to 50. In September do " " 35 Redbrook to 62 at Ithaca. Generally 40 to 55. In October do " " 33 Redbrook to 66 at Gouverneur. Generally 40 to 55. In November do " " 26 Redbrook to 60 at Montgomery. Generally 40 to 50. In December do " " 33 Rochester to 81 Montgomery. Generally 40 to 55.

The smallest range of the Thermometer was at Redbrook 39½, Newburgh 42, Auburn, Easthampton 42½, Flatbush, 43½, Rochester 45½ Henrietta 45, Jamaica 47. Kingston 47½ Mt. Pleasant 47½ Utica 48 Lansingburgh 48. Pompey 48¾ Lewiston 48¾ Malone 49 ⅔ Albany 49. Gaines 50. Whitesboro 51. Middlebury 52. Onondaga 52. Ithaca 53⅓ Goshen 54½ — Some other places have a range as small as the greatest range of these, but most of the others have more range than any of these — some much more. These are for 12 months, 1839.

The range of all places varies with the seasons of the year or other circumstances. The range is the smallest in the hot months. The above 22 places averaged (in range) in January 1839. 59 degrees; February 51.; March 54°; April 49°; May 30°; June 39° July 35°; August 41°; Sept 48; Oct 50° November 42; December 45.

Average Temperature of many places for several years past — arranged from warmest to coldest places

Also Rain average for same years & prevailing Wind.

Flatbush, mean Temp. for 14 years	51.19	Rain	43.86	Wind	N.W. 11 years; S.W. 3 years
Jamaica " do " 14 "	49.54	"	39.72	"	N.W. 14 "
Kingston do 11 "	49.39	"	38.00	"	N.W. 4 "; S.W. 3; N.E. 3; W. 1
Mt Pleasant do 8 "	49.05	"	38.60	"	N.W. 6 "; N.E. 1; N. 1
Newburgh do 11 "	48.99	"	37.18	"	S.W. 7; N.E. 2; S. 1.
Lansingburgh do 13 "	48.50	"	35.99	"	N.W. 2; S. 9; W. 2
Albany do 14 "	48.24	"	40.35	"	N.W. 2; S. 12;
East Hampton do 13 "	48.03	"	38.27	"	N.W. 12; E. 1;
Onondaga H. do 11 "	47.81	"	31.27	"	N.W. 1; S 4; W. 6.
Ithaca do 9 "	47.76	"	29.33	"	N.W. 4; S. 4;
Lewiston do 8 "	47.69	"	22.25	"	S.W. 5; S. 3;
Redbrook do 9 "	47.63	"	37.10	"	S.E. 1; S 5; N. 3
Sprageville do 2 "	47.57	"	37.44	"	W. 2;
Fredonia do 9 "	47.47	"	36.38	"	S.W. 2; S. 1; W. 6.
Middlebury do 11 "	47.43	"	31.13	"	S.W. 11;
Montgomery do 12 "	47.70	"	35.04	"	N.W. 3; S. 3; S.W. 3; W. 3
Auburn do 12 "	47.11	"	31.15	"	N.W. 6; S. 5; S.W. 1.
Kinderhook do 10 "	46.76	"	37.17	"	N. 5; S. 5;
Goshen do 5 "	46.76	"	33.08	"	S.W. 5;
Rochester do 8 "	46.58	"	27.94	"	S.W. 3; W. 5;
Gaines do 1 "	46.50	"	37.55	"	N.W. 1;
Canandaigua do 12 "	46.01	"	37.14	"	N.W. 1; S. 2; W. 8.
Henrietta do 3 "	45.84	"	27.30	"	S.W. 1; S. 1; W. 1
Cambridge do 13 "	45.35	"	40.14	"	S.W. 4; S. 4; N. 5.
Hartwick do 11 "	45.46	"	37.13	"	N.W. 1; S. 9; W. 1.
Oxford do 10 "	44.78	"	34.61	"	S.W. 2; W. 9;
Granville do 4 "	44.63	"	27.78	"	S.W. 1. N. 4;
Hamilton do 10 "	44.30	"	37.56	"	N.W. 7; S. 2; S.W. 1; S.W. 1
Cherry Valley do 11 "	44.28	"	41.48	"	S.W. 1; W. 10;
Whitesboro. do 6 "	44.16	"	26.87	"	W. 6;
Louisville do 11 "	44.03	"	33.84	"	N.W. 6; S. 1; W. 2; N. 1
Carenovia do 10 "	43.64	"	37.19	"	N.W. 10;
Homer do 7 "	43.78	"		"	N.W. 5; S. 2.
Fairfield do 10 "	43.57	"	32.80	"	N.W. 9; W. 1. E. 1.
Potsdam do 12 "	43.24	"	27.89	"	N.W. 1; S. 1; S.W. 11
Malone do 1 "	43.22	"	22.35	"	W. 1;
Pompey do 13 "	43.04	"	29.33	"	N.W. 5; S.W. 7; W. 1.
Gouverneur do 8 "	42.73	"	28.83	"	S.W. 7; W. 1.
Hamilton 45.05 Prattsburgh do 3 "	42.26	error.	29.85	"	N.W. 5; W. 1
Utica (omitted do 14 "	45.33	"	39.14	"	W. 14;

Average of all 34.40; 14 yrs. N.W. 11; S.W. 1; S. 1. S.W. + W. 1.

The average Temp. of 10 places (all reported) in 1826 was 49.37; 18 places in 1827. 46.18
26 places in 1828. 49.99. — 28 places in 1829, 46.79; 34 do in 1830, 48.16
33 " — in 1831, 47.10 — 34 " in 1832 47.46; 35 do in 1833, 46.96
38 do in 1834 47.68 — 45 " in 1835, 45.26; 38 do in 1836. 44.11
35 " in 1837. 44.86 — 32 " in 1838. 45.55; 40 do in 1839. 45.99

General average of the whole 46.31.

1826 + 1828 were the warmest years in 14 years in nearly every place reported
1830 was the next warmest in most places, but not in all. 1832 & 1834 were next.

New York Temperature

	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837
Albany 12 years	51.07	48.62	51.36	48.20	50 65	49 15	48.10	47 62	48.53	46.17	44.73	45.79
Flatbush 12 "	53 96	51.63	53.68	50.50	52 53	51.28	51.54	51.83	51.36	49.49	47.73	49.39
Utica 12 "	48.73	47.11	50.40	44.50	46 44	45 24	43.99	44.28	44.90	42.59	40.89	43 40
Pompey 12 "	45.97	43.50	47.33	43.88	44 68	43.08	43.40	43.12	——	42 16	40 48	46 02

Albany 2 years	1838	47.15;	1839.	48.10
Flatbush 2 "	"	50.49;	do	50.33
Utica 2 "	"	45.84;	do	45.92
Pompey 2 "	"	40.27;	do	42.41.

} Ten years in these 4 places

Remarks. The warmest places in New York are those on Long Island and on Hudson River & near the river. The above towns, as Kinderhook, Albany, Lansingburgh, &c are warmer than those west of them. Next to the River Towns come Onondaga & Ithaca, Auburn, the towns near Lake Erie & Niagara River, and next towns near Lake Ontario; next comes the Towns E. of the Hudson & those on the Mohawk and in the counties South of the Mohawk, including Prattsburgh & Louville and last come the towns in the St Lawrence Valley, & Potsdam Hill.

Rain— The most falls on Long Island & Towns near the Hudson, and Chimney Valley and Utica & some near Ontario & Erie, and towns in counties South of the Mohawk; and Canandaigua & next most come Onondaga Ithaca, Prattsburgh, Pompey, Auburn, Granville; Last come in Rochester, Whitesboro, Henrietta, Gouverneur, Potsdam, Malone and Lewiston.

The quantity of Rain follows very near the degree of heat; The warmest places have the most rain. There are several exceptions, however.

Meteorological Observations.
at University of Rochester, N.Y. in the year 1854.

	Jan.	Feb.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	Annual mean
Mean Temp	25.56	24.17	33.83	42 04	58.54	68.61	76.47	70.74	64.65	53	38.4	26.7	48.6
Fair days	4	4	7	7	14	13	20	21 2/3	10 2/3	8 2/3	4 1/3	5	Total 128 1/3
Cloudy "	27	24	14	13	17	17	11	9 1/3	10 1/3	22 1/3	25 2/3	26	236 2/3

Winds during the year, 8 2/3 days N; 43 2/3 N.E; 11 E; 43.5 S.E; 14 S; 107 1/3 S.W; 53 W; E of N & S of N.

Rain fell 94 days; Snow 46 days; Rain & Snow 14.

Total fall of water 29.42 inches. most in June & Sept. least in July & March.

Thermometer went up to 97° on day 2 in Sept. & at 5 warmest day in year
" do fell to 13° below 0 in Dec. Dec 20. coldest day "

From Rural New Yorker, Feb 17, 1855

Clear & Cloudy days — beginning with most clear days. 1839

	Clear.	Cloudy
Newburgh	239½	125½
Granville	238½	126½
Flatbush	238	127
Middlebury	234½	130½
Goshen	233	132
Easthampton	228	137
Auburn	227	138
Redhook	224	141
Kingston	216	149
Lansingburgh	206½	158½
Jamaica	200	165
Gaines	199	166
Ithaca	197½	167½
Fredonia	196½	168½
Lewiston	195½	169½
Mt Pleasant	195	170
Cambridge	191½	173½
Rochester	187½	177½
Prattsburgh	184	181
Penfield	175½	189½
Onondaga	175½	189½
Couverneur	177½	187½
Homer	172½	192½
Kinderhook	170	195
Pompey	170	195
Utica	168	197
Carenovia	167½	197½
Whitesboro	164½	200½
Albany	166½	198½
Lowville	163	202
Hartwick	161	204
Hamilton	157	208
Potsdam	130½	214½
Oxford	148½	216½
Malone	148	217
Fairfield	140½	224½
Montgomery	148½	216½
Springville	122	243

Thunder Storms – first one 1839

Mard 21. at Albany, E. Hampton, Fairfield, Hamilton, Lewisburgh, Lowville
Whitestown,
Mard 27. at Auburn, Homer, Plattsburgh, Ithaca. Oxford, Mexico, Rochester.
April 24, at N. Granville, Johnstown, Middlebury, Onondaga, Potsdam, Springville

M2 234 Spring Birds

Blue Birds first seen 1839.

Mard 1. Redhook; Mard 3 Montgomery, Mard 7 Fredonia; Mard 10 Oxford,
Feb 27. Flatbush; Feb 28. Kinderhook; Mard 11. E. Hampton; Mard 13. Albany
Mard 16. N. Granville; Mard 18. Fairfield; Mard 20. Onondaga; Mch 23. Homer
Mard 23. Rochester; April 2. Carenovia; April 12. Gouvernour.

Robins first seen 1839

Mard 1. Mount Pleasant; Mard 7. Oxford; March 11. Albany; Mard 12. E. Hampton
Mard 15. Flatbush; Mard 17. Fairfield; March 16. Hamilton; Mard 19. Potsdam
Mard 7. Montgomery; Mard 20. Fredonia; Mard 17. Kinderhook; M. 20 Carenovia
Mard 20 Lewiston; March 23 Johnstown; Mch 23 Lowville; M. 21. Utica
Mard 23. Mexico; Mard 25 Gouvernour; Mch 23. Cambridge; M 23. Plattsburgh
Mard 27. N. Granville; Mard 31 Gaines; Mard 26. Onondaga; April 3 Ithaca
April 3 Rochester; April 6 Malone –

Swallows first seen

April 11. Springville; April 9. Carenovia; April 19 Flatbush; Ap. 20. Onondaga
April 21. Oxford; April 23 Cambridge; April 25. Fairfield; Ap 22. Plattsburgh
April 27. Mexico; April 26 Potsdam;
May 2. Kinderhook; May 2. Montgomery; May 6 Homer

Wild Geese.

Mard 14th Lewiston; Mard 19. Albany; Mard 23 Gouvernour

Shadbush in blossom

April 7. Flatbush; April 17. Onondaga; April 23 Gaines; Ap 25. Rochester
April 25. Ithaca; April 22 Fredonia; April 28 Cambridge; Ap 29 E. Hampton
May 2 Homer; May 11 Potsdam.

Frogs first heard.

Mard 26 Lewiston; 27th Onondaga, Flatbush, Gaines; 29th Oxford
April 1. Homer, Gouvernour; 2d Hamilton, Kinderhook; Rochester.
April 3. Utica, Lowville, Ithaca; 4th Fairfield; 5th Potsdam

Daffodil in flower

April 4 Flatbush; A. 17. Plattsburgh; Ap. 18. Homer; A. 26. Utica; May 2 Fairfield

Maple in flower

April 9 Rochester; 12th Lewiston & Ithaca; 22d Flatbush & Utica
April 24 Potsdam; 28th Homer.

Peaches in blossom

April 24 Flatbush; April 25 Jamaica; 26 Fredonia; 27 Ithaca
" 28 Onondaga & Auburn; 30 Gaines; May 11 Homer; May 9 Middlebury
May 13. E. Hampton.

Apricots in blossom

April 10 Flatbush; 14th Jamaica; 20. Lewiston

Currants in blossom 1839.
April 19 Flatbush; 24th Jamaica; 25th Fredonia; 26 Middlebury
" 27 Onondaga; 30th Mexico & Auburn; May 2 Homer; 14 Oxford
May 3 Combridge; 6 Potsdam & Whitestown; 8 Fairfield; 14 Lansingburgh

Gooseberries in blossom on L. Island April 17 & 24.

Dandelions in bloom
April 20. Flatbush; 21st E. Hampton; 20th Fredonia; 29 Potsdam
" 28. Jamaica; May 1 Lewiston; 8 Sorenovia; 9 Gaines
May 16. Lowville;

Apple Trees in blossom
April 30 Ithaca; April 28. Mt. Pleasant; May 1 Lewiston; 4 Flatbush
May 7. Fredonia; 8 Montgomery & Jamaica; 9 Middlebury
" 10. Prattsburgh; 13 Mexico & Onondaga; 12 Utica & Springville
" 14 Whitestown & Oxford; 17. Homer; 20th E. Hampton. Cambridge
May 19 Potsdam & Lowville; 23d Malone; 24 Carenovia

Martins first seen
May 17 Cayuga; April 27 Flatbush; A 22d Lowville; A 26 Potsdam
April 26 N. Granville; June 5 Homer

Whip-poor-wills first heard
May 2 Flatbush; May 14 Jamaica; May 20 Onondaga

Quinces in blossom
May 14 Flatbush; May 25 Mexico (Oswego Co.)

Pear in Blossom
April 28 Flatbush; May 1 Jamaica & Fredonia; 7 Onondaga
May 13 Homer; 17 E. Hampton

Plum Trees in flower
April 26 Flatbush & Utica & Ithaca; 28 Jamaica & Lansingburgh
April 26 Fredonia; 27. Gaines; May 2. Onondaga Potsdam & Oxford
May 2. Middlebury. Lowville; 3d Hamilton; 4 Homer; 7 Fairfield
May 10 Prattsburgh; 11 Carenovia;

Cherry in blossom
April 22 Mt. Pleasant; 25. Flatbush; 24 Fredonia; 26 Jamaica & Ithaca
" 30 Prattsburgh;
May 4. Onondaga; 6 Springville; 4 Johnstown; 12 Fairfield & Mexico
" 13 Homer;

Lilac in Blossom
May 5 Montgomery; 9 Jamaica; 7 Flatbush; 17 Mexico; 19 Onondaga
" 21 Prattsburgh; 25 Lowville; 23d Homer

Fire flies first seen
June 3d Homer; June 10 Flatbush & Lowville

Humming Birds first seen — June 24 Flatbush

Locust in flower
June 17 Cortland; May 26 Flatbush

Mosquitoes first Seen. May 16 Flatbush

Cherries Ripe—June 17. Lewiston; 19 Carenovia; July 9 Utica

Currants Ripe—July 6 Cortland; 12 Middlebury; 18 Carenovia

Strawberries Ripe—June 11 Lewiston; 15 Homer; 16 Carenovia; 15 Utica
May 24 Flatbush; June 17 Onondaga; 18 Mexico; 20 Lansingburgh
June 24 Gaines; 25 Malone

Raspberries Ripe June 26 Flatbush; July 12 Lewiston; 13 Utica; 22 Carenovia

Blackberries Ripe July 17 Flatbush

Apricots Ripe—July 18 Flatbush

Plums Ripe—Aug 23. Lewiston.

Peaches Ripe—Aug 27. Lewiston

Locusts heard July 28. Flatbush

Katy Dids heard Aug 18 Flatbush

Chesnuts in Blossom July 18. Redhook & Onondaga

Indian Corn in Silk. Aug 2. Carenovia

Green corn. Aug 2 Utica; 4th Homer

Rye Harvest July 13 Flatbush. July 11 Jamaica L.I.

Wheat Harvest
July 15. Flatbush & Jamaica; July 27. Gaines; 31. Homer
" 28 Lewiston; 29 Onondaga; Aug 3. Potsdam
Aug 16 Mexico; 19 Whitestown; 20 Malone

Hay Harvest began
July 2 Flatbush & Utica; 7 Homer; 15 Whitestown; 18 Onondaga
" 22 Potsdam; 17 Carenovia; Aug 12 Mexico

Aurora Borealis 1837.

Jan 5; Jan 10. Splendid; Jan 11; Jan 13; Jan 14 brilliant like the 10th
Jan 16; Jan 18; Jan 19; Jan 21; Feb 4. 9th 19th; March 5 brilliant
March 10. 15. 16. 19. 24; April 3. 7. 8. 13. 15. 19. 20. 22; May 4. 5 brilliant
May 10. 11. 12. 14. 16. 17; June 7. 12; July 3. 4; Aug 10. 20. 22. 28 brilliant
Aug 29. 31. Sept 3. a glorious one; Sept 4. 6. 14 splendid 28; Oct 1. 4. 10. 14
Oct 22; Nov 4. 18. 30. Dec 6.

Rain or snow crystals often follow an arched Aurora Borealis.

Halos. 20 Lunar halos & 5 or 6 Solar ones noticed. Sun dog July 3
Lunar Rainbow. July 21. Lunar Columns Jan 31.
Meteors, several. Glorious sunsets between Utica & Rochester

Thunder Storms in 1839

At Albany 19; Flatbush 10; Malone 5. Prattsburgh 20. Ithaca 16
Lowbill 13. Carenovag. Whitestown 13. A few in March & Oct.

Thunder Showers at Prattsburgh come from N.W. or with
N.W. wind — a few from S.W. Previous winds are S.W.
N.E. E & S.

Hudson River

Time of shutting & opening at Albany
For 1817-18 to 1839-40. See Note Book.

Previous to 1817-18. it closed was obtained by me as follows
and opened as follows (only a few of the openings have been noted)

1785-86	Closed			opened	March 23. 1786	Closed days
1789-90	closed	Feb 3		"	March 27. 1790	52
1790-91	"	Dec 8		"	March 17	99
1791-92	"	Dec 8		"		
1792-93	"	Dec 12		"	March 6	84
1793-94	"	Dec 26		"	March 17	81
1794-95	"	Jan 12		"		
1795-96	"	Jan 23		"		
1796-97	"	Nov 28		"		
1797-98	"	Nov 26		"		
1798-99	"	Nov 23		"		
1799-00	"	Jany 6		"		
1800-01	"	Jany 3		"		
1801-02	"	Feb 3		"		
1802-03	"	Dec 16		"	April 6	84
1803-04	"	Jany 12		"		
1804-05	"	Dec 13		"	Feb. 20	42
1805-06	"	Jan 9		"	April 8	121
1806-07	"	Dec 11		"	March 10	65
1807-08	"	Jan 4		"		
1808-09	"	Dec 9		"		
1809-10	"	Jan. 19		"		
1810-11	"	Dec 14		"		
1811-12	"	Dec 20		"		
1812-13	"	Dec 21		"	March 13	83
1813-14	"	Dec 22				
1814-15	"	Dec 10				
1815-16	"	Dec 2				
1816. 17	"	Dec 18.				

Winter of 1817-18 long & intensely cold.
Fourteen in a century. the Hudson was crossed on the ice
between New York & Powles Hook; viz. Winters of 1740-41—1764-65
1779-80. and 1820-21.
Some years the river closes & opens again several times.

Lake Erie open at Buffalo — 1830 April 6; 1831 May 8.; 1832 Ap 27; 1833 Ap. 28
1834 April 6; 1835 May 8; 1836 April 26; 1837 May 22; 1838 Ap 4; 1839 Ap 11

Events in 1839.

Jany 23. Tremendous night for cold. At Lowville 35° below 0 at 11½ P.M.

Jan 26 Violent gale & rain & great damage at Albany &
In the western part of the state a violent snow storm.
18 inches of snow fell at Rochester & Canandaigua

March 21 Severe Thunder shower & hail at Albany. (22d at N Hampton

June 16 & 19. Hail in some places. 29th do. July 10 do July 11 do. July 12 do
July 29. Hail.

Oct 8 Indian Summer Ithaca; Oct 16. Utica; Oct 18 Rochester
Oct 24 do do (Flatbush; most of Oct was Ind. Summer at Onondaga

Dec 15. Snow storm at Albany. Wind moderate. (Heavy in Mass
Not much felt in middle & western New York

Dec 22. Extensive snow storm — in several states

Dec 27. 28. 29. Great Snow storm & violent wind. Snow 2½ feet at Auburn
In three days, 28 inches of snow fell at Rochester. (3½ at Middlebury

Thermometer at Natchez. 1837. 38. & 39

1837 at 6 A.M. 60.7
at 12 M. 67.9
at 6 P.M. 72.4
— Clear days 95. Cloudy 166. rainy 93. foggy & 6

1838 at 6. A.M. 57.09
at 12 M. 66.
at 6 P.M. 68.8
Clear " 43. Cloudy 193. rainy 92 foggy & 37

1839 at 6 A.M. 61.10
at 12 M. 69 4/
at 6 P.M. 72.5
clear " 26 cloudy 236. rainy 82. hazy 21

N.Y. Winds

The winds as reported for 1838 for various years (some places 13 years and some much less) exhibited the following annual results

N	19	annual results	
N.E.	4	do	do
E	2	do	do
S.E.	8	do	do
S	85	"	"
S.W.	83	"	"
W.	92	"	"
N.W	1.28	"	"

Result for 1839.

N	1	place
N.E	2	"
E	0	"
S.E.	0	"
S	6.	"
S.W.	7	"
W	9	"
N.W.	13	"
	38	"

The N.W. furnishes the greatest number, & this is said to be the Prevailing Wind in the State, & has been for each of the 14 years. Yet Mr. James H. Coffin believes that there is a general current of air from the S.W. & this according to Redfield & Espy & others they believe the "prevailing" current is from S.W. — The S. & S.W. and W. results are much more numerous than those from N.W; or any two of them are more numerous —

The winds in N.Y. seem to be observed only twice a day or 730 times a year, & the winds for the year are inferred from these 730 observations. The hours of observation not stated.

In 12 years (1826 to 1838 — omitting 1829) — some places only 1. 3. 5 years & the observations at 55 places, showed the wind to blow as follows:

N.	26.457	observations
N.E.	18.298.	Do
E	11.470	Do
S.E	19.291	Do
S	46.314	Do
S.W.	47.484	Do
W	46.542	Do
N.W	57.088.	Do
	267.182	

These observations were only 6540 in 1826; 11.678 in 1827, and continue to increase most of the years. They were 32.850 in 1835 — less since. Stat.

N. Y. Winds

Principal points from which the wind blows for several years according to the tri-observations in a day.

Places on Long Island.

Easthampton — N.W. 1/5. S.W. 1/6. S. 1/8. E. 1/9. N.E. 1/9. S.E. 1/10. W. 1/10.
Oyster Bay — S.W. 1/4. N.W. 1/4. N.E. 1/5. S.E. 1/9.
Jamaica — N.W. 3/17. S.W. 1/5. N.E. 1/9. S. 1/10. S.E. 1/11.
Flatbush — N.W. 3/17. S.W. 1/4. N.E. 1/7. W. 1/12.

Places on the Hudson or near it.

Mount Pleasant — N.W. 1/4. S. 1/5. S.W. 1/7. N. 1/7. N.E. 1/11.
Poughkeepsie — S.E. 1/4. S. 1/7. S.W. 1/7. N.W. 1/7. N. 1/9. N.E. 1/9.
Newburgh — S.W. 1/4. N.E. 1/5. S. 1/6. N.W. 1/8. W. 1/10.
Kingston — N.W. 1/5. S.W. 1/5. N.E. 1/5. W. 1/10. S. 1/10.
Redhook — S. 1/3. N. 1/3. S.E. 1/10. N.E. 1/11.
Hudson — S. 1/4. N. 1/4. S.E. 1/7. N.W. 1/7.
Kinderhook — S. 1/3. N. 1/3. N.W. 1/6.
Albany — S. 1/3. N.W. 2/9. W. 1/7. N. 1/9. S.W. 1/13.
Lansingburgh — S. 2/7. W. 1/5. N.W. 1/5. N. 1/7. S.W. 1/12.

Places in the lower Counties West of the Hudson

Montgomery — W. 2/9. N.W. 1/6. S.W. 1/7. S. 1/7. N. 1/9. N.E. 1/9.
Goshen — S.W. 1/3. W. 1/5. N.W. 1/9. S. 1/10. N.E. 1/10.
Delhi — W. 1/5. S. 1/5. S.W. 1/6. N. 1/8. N.W. 1/12.

Places East of the Hudson in Washington Co.

Granville — N. 1/3. S.W. 1/4. S. 1/6. W. 1/20.
Cambridge — S. 1/4. N. 1/4. S.W. 1/6. N.W. 1/7. W. 1/8.
Salem — S.W. 1/9. S. 1/8. N. 1/9. N.W. 1/9. N.E. 1/10.

Places on or near the Mohawk River

Schenectady — N.W. 1/3. W. 1/6. S.E. 1/7. S. 1/9.
Canajoharie — N.W. 1/3. W. 1/4. S.E. 1/5. E. 1/8.
Johnstown — W. 1/9. E. 1/6. N.E. 1/14. S.W. 1/14.
Utica — W. 1/2. E. 2/9. S.E. 1/10. S.W. 1/10.
Whitesboro — W. 2/5. E. 1/4. N.W. 1/8. S. 1/14. S.W. 1/15.

Places on Streams that flow into St. Lawrence & east end of Ontario

Louville — N.W. 1/5. S. 1/5. N. 1/6. W. 1/6. S.E. 1/7. S.W. 1/11.
Gouverneur — S.W. 1/3. W. 1/5. N.W. 1/6. S. 1/10. N.E. 1/10.
Potsdam — S.W. 1/3. N.W. 1/6. S. 1/6. N.E. 1/8. W. 1/12. N. 1/15.
Malone — W. 1/4. S. 1/5. N.W. 1/6. S.W. 1/6. N. 1/10.
Mexico — N.W. 1/5. S.W. 1/6. S.E. 1/6. W. 1/7. N. 1/12.
Union Jeff Co. — S. 1/5. S.W. 1/5. W. 1/5. N.W. 1/8. N.E. 1/9.

N. Y. Winds.

Places east of the river & Lake of Onondaga, & South of the Mohawk

Cherry Valley. — W. 1/3. S.W. 1/5. S. 1/7. N.W. 1/8 N.E. 1/15.
Hartwick — S. 1/3. N.W. 1/4. W. 1/6. S.W. 1/10. N. 1/20
Bridgewater — W. 1/3. S. 1/4. S.W. 1/7. N.W. 1/7.
Oxford — W. 1/4. S.W. 1/5. N.W. 1/6. S. 1/7. N. 1/8.
Fairfield — N.W. 1/5. W. 1/6. E. 1/6. S.E. 1/7.
Hamilton — N.W. 1/3. S.W. 1/4. S. 1/6. W. 1/11. N. 1/15
Canowana — N.W. 1/5. S.W. 1/5. S. 1/6 W. 1/6.
Cowhey — S.W. 3/7. N.W. 1/9. W. 1/5. S. 1/7. S.E. 1/11.
Fourth — N.W. 1/3. S. 1/4. S.W. 1/6. W. 1/9.

Places near the small lakes

Onondaga — S. 3/7. W. 1/4. N.W. 1/5. S.E. 1/14. S.W. 1/14
Aurora — S. 4/9. N. 2/9. N.W. 1/7. W. 1/9.
Ithaca — S. 4/7. N.W. 1/5 N. 1/6. S.E. 1/9. W. 1/13.
Auburn — N.W. 1/4. S. 3/9. S.W. 2/13. N. 1/9 W. 1/9. S.E. 1/10.
Canandaigua — W. 1/3. S. 1/4. S.W. 1/7. N.W. 1/8.
Palmyra — W. 1/5. N.W. 1/5. S.E. 1/6. N. 1/7

West of Genesee River.

Rochester — W. 1/4. S.W. 1/5. N.W. 1/5. N.E. 1/11. N. 1/15
Henrietta — S.W. 1/4. S. 1/4. W. 1/8. N.W. 1/10. N. 1/10
Middlebury — S.W. 3/9. N.W. 1/8. W. 1/8. N. 1/9.
Springville — W. 2/7. N.W. 2/7. S.W. 1/5 N.E. 1/10
Lewiston — S.W. 1/3. S. 1/4. W. 1/8. N. 1/12.
Buffalo — S.W. 4/9. N.E. 1/8. W. 1/10 N.W. 1/10. S.E. 1/11
Macedonia — W. 1/4 S.W. 1/4. S. 1/6. N.W. 1/11. N. 1/11

American Coins Esee 89th page.

Gold. Our gold coins, by act of 1792, contained 11 parts fine gold and one of alloy. The eagle weighed 270 grains of standard gold of which 247½ grains were fine gold and 22½ grains alloy.

By act of June 1834, the Eagle was reduced to 258 grains of standard gold, or 232 grains pure gold + 26 grains alloy equal to 21 3/43 carats fine. 1 of gold was equal to 16 4/64 of silver.— The English sovereign was worth in this gold $4.87, and a trifle, more was the real par of exchange with London, or 100 English was equal to 109.59 American, or 9 3/5 per cent above the nominal par of $4.44 4/9. The old eagle was now worth $10.66, compared with the new.

By act of Jany 1837, which now rules our coinage the eagle is 258 grains of standard gold, of which 232.2 grains are pure gold and 25.8 grains alloy, or 9 parts pure gold and 1 of alloy, or 21 3/5 carats fine. The ratio of gold to silver is now 1 to 15 85/367. The sovereign or pound Sterling is worth in this gold $4.86 47/72 and a trifle more, and the real par of exchange is nearly 6½ above the nominal par of 4.44 4/9, or is quoted thus, 109.496.

In England a pound Troy of standard gold (22 carats fine) is coined into 46 2/40 sovereigns. In our mint a pound Troy of standard gold is coined into 22 14/43 eagles.

The dollar of 1792 was 416 grains of silver, viz. 371¼ grains pure and 44¾ alloy. By act of 1837 the dollar is reduced to 412½ grains, viz. 371¼ grains of pure as in 1792, and 41¼ grains alloy, or 9 pure to 1 alloy. Alloy only is reduced.

Compendent of N.Y. C. of Com. at Keene. N.H. Jan 8. 1849

The value of a pound sterling by our ~~tariff~~ act of 1842, was $4.84 in calculating duties, ad valorem.

Value of Foreign coins in the Colonies - & Massachusetts Coins.

New York — Con. Illus. 1. 134. Con 10. 96. 97. 111

Connecticut. Con. Illus. 1. 28. Con 10. 111.

New Jersey Con 10. 14.

Pennsylvania Con. 10. 16.

Virginia Illus. 2. 92. 75. 120

South Carolina Con. Illus. 1. 308. 311. 317. 319

Jamaica Con. Illus. 1. 323.

Barbadoes Con. Illus 1. 332

1642 Sept 8. Massachusetts ordered that the ducatoon (3 guilders or $1.20.) should pass for 6/. Rix dollars of 2½ guilders Feb 16 Salem (1 dollar) at 5/. and the pistol of 8 at 5/. (This was an 2. 232 advance of 1/9 on the sterling value.

Rights & duties of Women — by a woman.
Reviewed in Blackwood's Magazine, Sept. 1843.

see Misc 7.p.306

Women in barbarous or savage states have almost always been degraded — & placed much below the men. a sort of menials or slaves. Tacitus' account of the Pagan Germans shows an exception, & there are other exceptions on a small scale. It does not appear from Homer that women were debased in his time. At a later period, the women of Athens were in a state of servile vassalage; shut up in the Gynaeceum. At Rome women were less secluded, their influence was more felt.

Christianity did more to improve the condition of women than any other cause.

The fathers of the Church attacked the dress & manners of the women. Tertullian declaims against women who dye their hair yellow (to look like the Gauls & Germans) & insinuates that their "fiery heads" are ominous of their future condition. This hint of future reprobation is repeated by St Jerome & St Chrysostom with equal triumph.

Chivalry sought to do good to "high-born beauties". [its sympathies were not for the sex in general] These flashes of generosity were in the midst of the most dreadful scenes of feudal tyranny — fire & sword were ravaging cities & provinces; & these warriors viewed the slaughter of unoffending peasants and simple burghers with indifference.

While the Opinion reigned that war was the most important affair of life & the most honorable pursuit, the tendency of society was towards destruction. This false principle overruled the force of the generous spirit of chivalry, & chivalry sank like a meteor that owed its splendor to the surrounding darkness. There remained however on the surface of society a tone of gallantry.

The women of French Court began to exercise their great & malignant influence under the reigns of the first Valois princes; under Louis XIII. & early part of Louis XIV, they were eclipsed by great male luminaries; after this, the dissolute splendor of the women blazed forth again; hence dragonnades, destruction of Port Royal, prosecution of Jansenists, &c. under Louis XV. there were orgies at which Messalina would have blushed. — Catharine of Medicis & her offspring were execrable deceivers and corrupters — authors of persecutions & massacres, — the most odious vices prevailed — and all that was generous & upright & noble seemed unnatural to man.

Currency & prices — continued.

The imports of 1834. 35. 36. & 37. 4 years, were 607 millions
The exports of " " " " " do " 472 do
Excess imports — 135 do.

The loss on exports counterbalanced freight & profits.

From 1830 to 1833 inclusive, 4 years, imports were 383 millions
" do do " " do Exports " 332 do
Excess imports 51 do

This was before the inflation — The bank circulation in 1830 was 53.500.000; in 1832, 59.000.000; in 1833, 65.000.000. The profits & freight on exports probably balanced the 51 millions. This shows that a sound currency produces a sound state of business.

A superfluous currency deranges all branches of industry — not in the act of expansion, but when it is brought to a metallic test, & must go through the process of contraction, as in 1837 and 1839.

Bank circulation in 1838 had fallen from 149 to 116 millions, & our exports, fell to natural prices; the imports in 1838 were 113 millions & exports 108 millions. Things were getting sound, but the over issues of the Middle & South deranged every thing & caused the suspension of 1839. Their issues were late in 1838 & in 1839. They were imprudent & dishonest. This expansion raised the imports of 1839 to 162 millions, and the exports were 121 millions only. The loss on shipments at inflated prices was 30 millions (cotton being 20 cts). Deduct this from the 121 millions, & add the freights, and the amount realized from exports will be about 100 millions; leaving us in debt 62 millions. This 62 millions has been cancelled by losses on goods sent here by foreigners; by bankruptcies; and a larger amount by sale of state bonds & bank stock.

The natural price (as before said) is based on the cost of production. The market or current price depends on the relation demand bears to supply. Yet there are many cross-grained influences and counteracting causes which render the unqualified application of principles impossible. There has been a decline in the prices of goods since general peace in Europe

Currency & prices 1840.

The causes of the decline in the natural prices of goods, since the peace, are — partial exemption from burthensome taxation — a freer access of labor & capital to every species of industry & the abatement in the prices of raw materials consequent thereon — reduction of the interest on money & the profits of trade — substitution of machinery for hand labor. — increased application of science, skill, industry, intelligence, economy & good management to agriculture, commerce, navigation & fisheries, to the manufacturing, mechanic & all other arts.

Cotton — In 1800 G. Britain consumed 56 millions of pounds, of which we furnished 16 millions. France consumed 17 millions, of which we furnished less than 1 million. The present consumption of France is 120 millions of which we furnish 108 millions; For two years past G. Britain has consumed about 400 millions of pounds in a year of which we sent nearly 320 millions. From 1800 to 1840 the price of cotton has fallen about 75 per cent.

G. Britain consumed in 1818, 112 millions of pounds of cotton; in 1820 & 21, 126 millions a year; in 1837, 357 millions in 1838, 459 millions; in 1839, 345 millions — may be 400 millions in 1840.

We have had a crop of 670 millions of pounds, and in 1840 it will not fall much below 800 millions of lbs. which is 100 millions beyond any former years consumption.

The present is the longest period of general peace on the records of history — about 25 years. Should it continue 25 years more, there will be a still more rapid advance in civilization.

Later, Aug. 1852. M. Bonnycastle gives prices of our Cotton in England

Av. 1791 to 1800 — 15/5d to 33 2/5d Sterling per lb — near 30 to 66 cent } U.S. Cotton
1800 to 1810 — 13 3/4d to 26d " " " 26 1/2 to 52 cents }
1810 to 1820 — 15 1/2d to 22 1/5d " " " 31 to 44 cents
1820 to 1830. 5 3/5d to 10 3/5d " " " 11 to 21 cent U.S. Cotton

Prices in America.
1830 to 1840 — 12 2/5 cents "
1840 to 1850 — 8 2/5 cents "

He maintains that Cotton cannot be cultivated & delivered to ships at 7 cents per lb. taking different seasons or averages in different seasons. In a favorable season & situation it may sometimes be raised at 4 1/2 cents.

Rights & duties of Women continued.

After the Restoration in England, "this struggle for freedom sank into quiescence in the dominion of the most worthless of mankind; and zeal for religion fled before the spirit of Cavalier & sneer. The enthusiasm of fierce wars and faithful loves," of piety & freedom "were succeeded by the reign of profligacy and levity." The sordid & servile vices kept pace with the wildest licentiousness. The stern persecutions in Scotland form a fearful contrast with the bacchanalian revels of the court. The effects on the character and estimation of the female sex were disastrous & women for a long time after ceased to keep pace with the age. "In the days of Pope & Addison the women in general were grossly ignorant" though in so large a country, there were numerous exceptions. The language of gallantry & deference was that of cold unmeaning flattery. Women became the ministers of amusement, & were consigned to frivolity. They were treated and considered as grown children. Writings addressed to them, expressly for their instruction, with sincere desires for their welfare, proposed nothing elevated for them, & inculcated little beyond the views and duties of a decent servant.

[All the above is from the Author — all on this page.]

The Reviewer calls the days of Charles II. a time of "undisguised corruption and insatiable venality, license without generosity, persecution without faith, and luxury without refinement"; Grammont's Memoires are a faithful picture of the court, he says.

The women of England (as the author says) are still exposed to many sufferings from dependence, oppression, mortification and contempt. Their opinions are sneered at and their influence rather deprecated than sought.

She alludes to the cold, repulsive manners of the great, the narrow spirit of the nobility; the unsocial and illiberal separation which difference of fortune and station produce in the nobility & other classes, & which she calls "an English disease," not being peculiar to nobility.

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Currency & Prices.

The current or market price is governed by the supply compared with the demand.

The natural or remunerating price is governed by the cost of production.

Demand & supply are the permanent regulators of prices, when the currency, whether coin or bank notes, is kept in a proper state of equilibrium in relation to other objects.

This steadiness in the circulating medium does not exist in all countries; its varying quantities therefore must be considered as one of the components of price — especially in this country of banks. France & Holland are hard money countries; even in England, 5/8 of the currency is metallic. Our states have more banks than all Europe — about 900 — & they are founded on principles that necessarily lead to excessive issues of paper — & with their small amount of coin, there must inevitably be frequent & violent fluctuations of prices, beyond what are occasioned by supply & demand.

An increase of currency, the demand & supply remaining unaltered, will increase the money prices of commodities. Yet some deny this self evident proposition — among others N. Biddle & many politicians. They denied that the enhancement of prices previous to 1837 was the effect of enlarging the circulation, & that the depression of 1837 was the effect of contracting the currency. They were wrong.

The great expansion of the currency by banks, & the great extension of banks began in 1834.

The currency was $ 65.500.000 in 1833 (or bank circulation?
" " " 95.000.000 in 1834
" " " 140.000.000 in 1835
" " " 149.000.000 in 1837.

From 1834 to 1837 the bank loans were raised from 324 millions to 591 millions, & their liabilities from 171 to 341 millions.

A redundant currency, above the level of the currencies of other nations, enhances the prices of all goods, foreign as well as domestic, & causes undue importation, & decreases exportation.

From 1834 to 1837 our currency was inflated, & prices were unnaturally high, which induced over importation and under exportation.

M2. 298 / 2. 435. Sir Thomas Smith. Slaves in England or Serfs.

This black-lettu writu was secretary of State to Edward VI and Elizabeth. (I have read one of his books on English laws, &c.) M. 18 / 332

Slavery. He says that the christian religion operated upon mens consciences in England & led them to manumit their slaves. The monks & friars used to urge laymen to manumit their slaves; yet they did not manumit their own slaves neither did the bishops & other ecclesiastics. At last, Smith says, some bishops manumitted their slaves for money, & others did it on account of popular outcry. When the monasteries fell into the hands of laymen, their slaves were free. Villanage was abolished in England by 12 Charles II. The last case on the books was in 10th of Elizabeth. Henry VIII manumitted 2 slaves in 1514. The form began as follows; "Whereas God created all men free", &c. Villanage began to decrease in all parts of England under Henry VIII. Fitzherbert declared slavery to be contrary to the principles of Christianity.

(See Blackstones extract from Smith.)

Concubinage — M. 2. 269. 2. 247.

This existed in pagan Rome, & strange to tell, it existed for a long period in Christian Rome. It was regulated by Constantine & by Justinian, called Christian emperors. It was abolished by Leo (Nov. Leo. 91)

Slaves by the civil law could not contract marriage, and there could be no process of adultery in favor of a slave.

Concubinage of the ~~free~~ was called semi-matrimony. — was done before witnesses. The parties might dissolve it at pleasure. It is sometimes called left-handed marriage. A man might have but one concubine. He might have a wife & a concubine, but at later period, he might have a concubine, but not a wife also. (Cooper's Notes on Civil Law)

Polygamy.

Was common among ancient barbarous nations, except the Germans; it was sometimes allowed by the Greeks, and defended by Plato. It was practised by the Jews. The civil law forbad polygamy, but it permitted concubinage which amounted to it. Ibid

Poisoning — London New Monthly Magazine 1840.

Progress of Society. The increased tenderness for human life marks strongly the progress of civilization. As a man receives the advantages of civilization, he has a higher estimate of his own value, & of the life of others.

The time was when every great man was deemed in danger of poison. Poisoning is now an insulated crime, & no one fears it more than he fears assassination in any other way. In every other age of the world down to about 1700, the secret-poisoner's calling was a profession, not to say a department of government.

We read of poisoning in Homer, Herodotus, Plutarch, Virgil, Livy, &c. The Persians excelled in secret-poisoning. In Rome, poisoning became a matter of judicial inquiry near 200 years before Augustus. Several persons had died suddenly. A club of female poisoners was discovered, ladies of the noblest families. 20 had to drink their own poison, & died. 170 more were condemned. A stop was put to poisoning in Rome for near 200 years. Out of the city there was much poisoning. Near the close of the last Punic war, a praetor punished capitally in Italy near 3000 poisoners.

Secret-poisoning revived under Augustus and the emperors, & grew common & probable.

The art of poisoning revived again, after the destruction of Rome, under the papacy. Benedict XI & Urban VI died of poison, & Alexander V. suffered by it.

Borgia is a name that recalls every thing base cruel, detestable — father & son, pope Alexander VI and Caesar Borgia, who most odious & infamous.

The Age of the Borgias. In this age every petty court was a school of immorality, perfidy & falsehood; all shame was effaced; treaties afforded no guarantee, and oaths inspired no confidence — crime was systematized and all ties, human & divine, were utterly disregarded. The art of poisoning was familiar to the Borgias. They determined to poison 9 cardinals, but Alexander died by his own poison. Pius III was suspected to be poisoned. Some cardinals undertook to poison Leo X, but were detected & suffered for their crimes. Leo was finally poisoned at the instigation of the king of France. Adrian VI was poisoned at the instigation of the "Holy college".

m.2.2966 Poisoning.

Pope Sixtus died by poison 1590. Philip II of Spain was the most experienced poisoner of his age. He took off his son, brother, & the pope. The Medici of Florence were both poisoners, & sufferers by poison.

The Medici. History does not furnish a family whose merits have been more overrated than that of the Medici. Whether examined as citizens or princes, when divested of the deceptive eulogies of servile writers, we shall find nothing to command our admiration. Entering their palaces we are shocked by the most detestable crimes.

Sismondi speaking of the Italian republics, says "assassination & poison were the common means of their government."

Near the close of the 17th century, a mistress of poisoning appeared in Italy, Signora Toffana. She prepared a poison from arsenic, of which from 4 to 6 drops would kill, & this was sold in small phials stamped ~~with~~ with the image of St. Nicholas of Bari, and labelled as Iris manna. (the name of a specific in Italy) & thus passed through the custom house & became an article of commerce. When a stir was made Toffana took refuge in an ecclesiastical asylum & continued to vend her poison. She was dragged away, & imprisoned. The clergy protested against this violation of holy places & roused the people, but the government turned the current against her. Being put to the rack she admitted she had been instrumental in the death of 600 persons. She was privately strangled, in spite of the remonstrances of the church, & her body thrown into the courtyard of the convent from which she had been taken. She was in confinement in 1730. Her poison continued to be prepared after her death. A poisoning society of females was formed at Rome near the close of the 17 century. 3 or 4 were executed, & others were whipped or banished.

The art of poisoning was introduced into England about 150 years before Toffana flourished. In the 22d of Henry VIII a law was passed making the punishment of a poisoner, boiling to death. Several were boiled to death at Smithfield the next year. The law was repealed the next reign.

U.S. 405

[Continued in Mss. 14

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Superstition & Villany.

The infamous Pope Alexander VI. (Borgia) was a practical atheist yet very superstitious. He had been told by an astrologer that so long as he carried the holy wafer about him, he should not die; he therefore had the consecrated host inclosed in a gold box & carried it about his person.

Civil. 1. 361 Civilization — the true civilization is not art, literature, elegance, comfort, or politeness, but the spiritual condition of which all these are the partial manifestations. The artist, bard, artificer could not be without civilization, but these mark the earliest stages of the progress of civilization. The highest civilization is the result of reverence for the rights of others, and the highest practical respect for the person. These spring from the perception of the reality of the brotherhood of man. The world is yet in a semi-barbarous condition. The mission of the great Reformer is but just beginning to be understood. The great truths of the brotherhood of the human race, & of the duty of regarding the rights of others as our own, Jesus Christ held up in a blaze of moral light. —

Edmund Quincy. Non-resistant.

Slavery. Whitfield urged the introduction of negro slavery Ox. Hist. 2. 83 into Georgia, & in his will bequeathed the slaves in Georgia to the countess of Huntingdon. There is no point where we meet with more inconsistency of theory & practice among good men than the subject of Slavery. Wesley Memoirs Hist. 1844

Com. 2. 382 Good & bad men.

Baxter came to this conclusion — that there was more good in evil men & more evil in good men in them most persons are prone to believe.

Money. [Alice 2. 294. and 128.

"He who can raise a splendid & costly pile, dedicated to heaven, will be honored as a saint; he who kneels to God by the roadside, under a hedge, will be sent to the house of correction as a vagabond. The difference between man & man is money, & so will be to the end of the world."

Bulwer

Com. 2. 144. "Liberty in the United States is rather a fact than a principle"

Dr. Follen

Com. 2. 257. (2) disease is contagious; health is not. Health is not conscious of itself.

Mrs Child.

M.7.331 Illegitimate Children in Sweden, as stated by Mr Scott, Wesleyan Minister, who has resided some years in Sweden —

In the rural districts	1 to 19	is illegitimate
In the towns	1 to 5	is do.
In Stockholm	1 to 1½	is do.

Newspaper states that in Vienna 1816, 1 to 2¼ was illegitimate
" " " in Munich 1838, 270 more than half were illegitimate.

M.6.404 Ministers — respect to station

"I rejoice that the day has gone by when mere ecclesiastical station commands respect." Rev. Dr Sharp. Baptist.

Crimes & vices.

Society makes & cherishes the vices & crimes which it punishes so severely. Mrs Child.

M.7.332.

M.7.308 Poverty — economy.

M.2.261. The pressure of want is seldom productive of economy. In a state of indigence there is neither the power nor the wish to save. Want is the parent of idleness & dissipation not of frugality. The lower we descend in the scale of society the less forethought, the less regard to future consequences do we find to prevail. The laborer is less prudent than the little tradesman or shopkeeper; the beggar than the labourer. Give people the power of accumulating, & they will be sure to use it. Edinburgh Review. 1824.

Christianity [Nat. Hist. 2 p. 1.

There is little in early christianity of which we regret the loss. At no period of the world's history has there existed a greater amount of intelligent, well balanced, devoted piety, than in this age. With all the corruptions in doctrine and extravagances in measures of that day, religion has never embraced less fanaticism, nor more intelligence, wealth, and enterprise. (He admits that the early christians had more zeal and faith) N.Y. Evangelist

M.2.292 A man the maker of himself.

If you would have a man display all the native resources of his mind; bring all his powers into full activity, you must deprive him of adventitious aid, & render him the architect of his own fortune. It is not those born to a competence, but those bred in the school of poverty, to whom mankind are indebted for almost all the inventions and improvements, which have extended the empire of the mind over matter, & made such vast additions to the sum of human happiness. Ed. Review. 1824.

Potatoe

The potatoe affords the greatest quantity of nutriment on a given extent of land. Ibid.

Habit. It is a physiological fact that habit deadens impressions and fortifies activity — Blackwood

13

Theodore Parker's Sermon "on the Transient and Permanent in Christianity" — (considered deistical, and some parts of it are not far from deism) 1841

[Nat. Hist. 2. p. 1.

Christ appointed no ordained men to preserve his bright revelations; founded no institution as a monument of his words; he did not even write his words in a book. He only bid his friends give freely the truth they had freely received; thus scattered his words on the wind. These words have become the breath of the good, the hope of the wise, the joy of the pious; they raise our thoughts, purify our ideal of purity, take the sting out of disease, &c. The words of Christianity have come down to us from Christ, gentle & beautiful; & have built up a new civilization; while the words & works of the great and mighty have been swept away.

The Christianity which Christ taught is fixed and certain; but nothing is more uncertain & perishable than what men call Christianity. True religion is always the same; the Christianity of the pulpit which is the religion taught, the religion of the people which is the religion received & lived out, have never been the same in any two centuries or lands. The Christianity of the 7th century has passed away; it has been, & can be no more, for neither God nor the world goes back. We rejoice that it is gone.

The Transient in Religion is the thought, folly, wisdom &c of men
The Permanent in Religion is the eternal truth of God.

The Transient forms a great part of what is taught as religion; an undue place has been assigned to forms & doctrines, & too little stress laid on love to God & love to man.

Forms are only the accident of Christianity, not its substance. They are the robe, not the angel, who may take another robe. Another age may forsake the forms we now have, or invent new ones, & yet be Christian as good as we.

The forms & rites of the christians are as pure now as those of the heathens, from whom some were adopted by the earlier church.

The Doctrines taught as Christianity are as changeable as the forms. There is but one system of nature, but many theories of nature exist in our universities. Notions, & different schools will continue. There is but one Religion absolutely true, & that never changes. But there must be a plilosophy of religion,

a theology & theological doctrines, so long as men observe & reflect upon religion, and then will differ. The systems of theology with the creeds, confessions, and collections of doctrines, may be baseless & false. The Christianity of Jesus is permanent, while what has passed for Christianity from A.D. 1 to A.D. 19 the centuries may prove transient. The heresy of one age is the orthodox belief of the next. "For centuries the doctrines of the christians were no better, to say the least, than those of their cotemporaries, pagans." More doctrines came from Gentilism, Heathenism, & the caprice of philosophers, than from the principle of Christianity. The stream Christianity as men receive it, has caught a stain from every soil it has filtered through, & is now troubled & polluted with mire & dirt.

[He does not believe in the inspiration & truth of all the old testament. He refers to "impossible legends," "conflicting assertions," "fictions" "dreams", "oriental poems", "a collection of amatory idylls" (Sol. Songs) — &c He does not believe the writers had any miraculous communication with God — does not believe God commanded Abraham to sacrifice his son, but calls this an "oriental story written nobody knows when nor by whom." He says in the old testament, the most different works are thrown together; that their writers had no inspiration but what other wise & pious men have — they were not infallible, were mistaken in facts & reasoning; — utter predictions which have not been fulfilled — were not always above the mistakes & corruptions of their age. He refers to differences & disagreements in the New Testament — to accounts which shock the moral sense, &c — says the notions about the infallible inspiration of the bible have no foundation in the bible itself.]

Christian sects make Christianity rest on the personal authority of Jesus, & not on the immutable truth of the doctrines themselves, or the authority of God who sent him. Moral & religious truths should not rest on the personal authority of their revealer, any more than the truths of science on that of him who first makes them known. The authority of Jesus, as of all teachers, should rest on the truth of his words, & not their truth on his authority. Opinions respecting the nature of Christ are constantly changing.

Parker's sermon — continued

The stream of Christianity has come to us in two channels, one within the church, the other without. Since the fourth century, the true Christian life has been out of the established church and not in it, but rather in the ranks of dissenters.

[He says the former authority of the old testament cannot return, nor its present authority stand. He thinks the authors had occasional folly & impiety, mingled with their religion, wisdom & love. He thinks there are errors of doctrine & errors of fact in the new Testament — that Christ was mistaken (somewhat thought it) in predicting his second coming. If Christianity be true, it wants no other authority to uphold it. True doctrines stand by themselves. The truth of Christianity is to be tried by the oracle God places in the breast.

In the Old Testament, amid contradictions, legends, unfulfilled predictions, puerile conceptions of God, and cruel denunciations, there is a reverence for man's nature, a sublime trust in God, & a depth of piety, rarely sung in an earthly voice. The bible is a library of the deepest & most earnest thoughts & feelings, of piety & love, ever recorded in human speech.

The Bible has done wonderful things for mankind. Its path may be traced across the world from pentecost to this day. No abuse has deprived us of all its blessings. No higher words were ever spoken than these — in first book of Old T. "God made man in his own image" and in first book of New T. "Be perfect as your father in heaven."

The time will come when men shall see Christ as he is, understand his words, and see & love the divine life he lived. How vast has his influence been. His truth was not derived from Moses & Solomon, but the light of God shone through him. His life is the perpetual rebuke of all time since; it condemns ancient and modern civilization. The world's greatest sons are poor in comparison; the best of men appear low & little by his side. Still he was our brother, the son of man as we are, the son of God like ourselves.

Parker's Sermon.

All is transitory as to doctrines as well as forms. A Christian teacher of any age from the 6th to the 19th century, could not express his notions in our forms; nor could our notions be made intelligible to him. The sermons written by genius & piety for two centuries past are, with few exceptions, unreadable. Another age will smile at our doctrines, disputes & quarrels; and wonder at the heresy hunters & those hunted for heresy of this age. An age will come when ours shall be reckoned a period of darkness. Yet Christianity itself or pure religion is always the same; was before Abraham, and Christ came to reveal it as a secret of God. Christianity is very simple - it is pure humanity, pure religion, the love of man, the love of God. Its only creed is the great truth - there is a God. Its watchword is, Be perfect as your father in heaven. The only form it demands is a divine life - doing the best thing, in the best way, from the highest motives - Were all men of one way of thinking, there would be less truth active in the world than now. Were all men Christians after the fashion of Jesus, the variety of thought, character & life would be a thousand times greater than now. Christianity is not a system of doctrines, but a method of attaining oneness with God. It demands piety within, purity without.

All ages are ages of corruption. Christ was one with God; God's word was in him. He told what he saw - knew what he felt. The truth he brought to light was the same before God, 19 centuries before Christ, or 19 centuries after. The truths Christ taught, & his doctrines respecting man and God can never change, but forms & opinions change. The Christ born within us is always the same. Real Christianity gives men new life. We are saved directly, not so much by the Christ who lived 18 centuries ago, as by the Christ we bear in our hearts & live out in daily life. The Christianity of sects & of the pulpit is transitory. Each has some truth, no one the whole. Let the transient pass. What is of absolute value never changes.

Gold tones' enervate and wounds. Daily contact with men of low aims does the same.

Sumptuary Laws.

Com. 307 Them laws always been inefficients Public morality has been their pretext; the private gratification of jealousy their aim. In republics they been intended to allay the envy of the poor; in monarchies to flatter the arrogance of the great. Henry II of France by an edict confined the use of silken shoes and garments to princes and bishops — (to flatter the arrogance of the great.)

Blackwood's Magazine. Sept. 1843.

Luxury

["Liberty is posted by the absence of luxury": M. II. 2.52.

M. 2.294 - 296 Com. 403. This is a relative word, and therefore ambiguous. The effect of civilization is to increase the number of our wants; what was a luxury of the upper class in one century, becomes a necessary of the middling or lower classes in the next century. Luxury is pernicious when it is purchased at an excessive price; or when it stands in the way of advantages greater & more attainable.

Immoderate self-indulgence can hardly long associate in the same breast with generous, manly & enlightened sentiments. Ibid.

Frivolity & Ignorance of Statesmen.

Misc 2.208 Com. 383. These rather than deliberate guilt, are the causes of political error & misgovernment. Few are ready to devote themselves to the good of their species; few would pursue their petty interests when the happiness of millions was an obstacle in the way; but self love limits the intellectual horizon to a narrow compass, "and the prosperity of nations, when placed in the balance with a ribband or a pension, has too often kicked the beam". Ibid.

Amusement & Labor.

Misc 2. 234 Labor is necessary as a safeguard of happiness. Nothing can deprive the industrious man of having a steady & important pursuit.

The more useful amusements are, the more lasting. The attempt to make life a series of quickly succeeding sensations will ever prove a miserable failure.

Ibid

Music & Painting — Edinburgh 5. 176. Conq. 398. Misc 2. 221. 343.

These flourish under any government; they do not excite jealousy under a despotism. They derive but little impulse from public opinion, & exercise on it but a feeble action. "No great or abiding emotion was ever yet produced by the sight of a painting, or the sound of a strain of music."

M.18 209

Edinburgh Review. 1824.

M. 2 234

Bishops originally had only one church.

Richard Whately D.D. abp. of Dublin, in his "Kingdom of Christ", gives as a running title to a paragraph: "Each bishop originally presided over one entire church". In this paragraph he says: "It seems plainly to have been at least the general, if not the universal practice of the Apostles to appoint over each separate church, a single individual as a chief governor under the title of "Angel" (ie Messenger or legate from the Apostles) or "Bishop", ie Superintendent or overseer. A church & diocese seem to have been for a considerable time co extensive and identical"

In the next paragraph he adds: "The plan pursued by the Apostles seems to have been, as has been above remarked, to establish a great number of small, (in comparison with most modern churches) distinct and independent communities each governed by its own single bishop".

He admits that the Episcopal churches of Gt Britain and Ireland have widely departed from the Primitive Pattern; says it is notorious they do not possess an exact conformity to the most ancient models; and that it is inconsistent & unreasonable in them to condemn all christians whose institutions & ordinances are not like their own.

Bishops, &c continued.

Rev. H. H. Milman, Prebend of St Peter's, &c in his "History of Christianity," says that as late as the 4th century "each church was still a separate and independent community" – (probably this was not true in all cases so late as the 4th century.) He supposes the bishop of each church had presbyters & deacons under him "as a kind of religious senate". He says the bishops originally presided over a single community.

Abp. Potter of Canterbury wrote in his Church Government, a work A.D. 354. who says that Christ "decreed that every church should be governed by one bishop".

Con 5.425 Right & wrong are determined by the unalterable laws of God, but Guilt & innocence depend upon motives and belief. The good character of a man does not prove the propriety or justice of his actions; e.g. John Newton, a slave trader.

N. A. Standard.

Con.g.425 No vice can long exist without finding advocates. Ibid.

Con.g.425 "All evil is perverted good. Every vice is a reversed virtue; "and that which changed it from good to evil was the attempt to use it for selfish purposes."

Mrs Child.

Con.g.425 God evolves beneficial results from the errors & crimes of men; but this does not lessen their errors & crimes. We cannot be guiltless in using evil, though God does evolve good from evil. We must adhere to principle, to truth. What is right must be expedient. Ibid

It is very difficult to think nobly, when one thinks only in order to get a living.

Rousseau

Lofty pretensions, from the timidity or indolence of mankind, seldom fail to obtain more than would have been granted without them.

N. E. Encyclopedia

Stagnant Conservatism (like that of China for example) is as dangerous to the true principles of human happiness as the most headlong spirit of reform.

N.Y. Tribune Tuttle 287.

Con.g.382 "Governments, professedly instituted for the protection of life & the security of property & the production of happiness, have shed more blood, plundered more property, & destroyed more happiness, than the passions, avarice & malice of individuals would, if left uncontrolled & unchecked."

"Governments are composed of men no wiser or better than those over whom they exercise authority"

"Union is strength", as well for wrong as for right."

Broome Republican.

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Antiquity or Old Matters. From Bailey's Dictionary. Vol. II.

Mem. 2. 214 "The Cock is generally placed on the tops of Steeples and called the Weather-Cock." Bailey's Dictionary. Vol. II. 1737.

The Seventh Son. "The common people of France are persuaded that seven boys being born successively without a girl between them, can cure fevers and even the Kings evil, upon praying to St Marculphus." Ibid.

Con 9. 244

Markets. "Anciently it was customary to have both markets & fairs kept on Sundays and in Church yards, so that the business of religion & trade were carried on together. This custom not entirely suppressed till Henry III. Some remains of it still." Ibid

"Gallowses - contrivances made of cloth, and hooks & eyes, worn over the shoulders by men to keep their breeches up". Ibid

Mem 2. 270

Gentleman "In our days all are accounted gentlemen that have money; and if he has no coat of arms, the king of arms can sell him one." Ibid

Mem. 2. 271.

Gothic Building, Bailey calls "a licentious & fantastical mode, with & chimerical, whose profiles are incorrect which has not that augustness, beauty & just symmetry which the ancient Greek & Roman fabrics had." Yet strong, rich & pompous, especially in some Eng. Cathedrals,

Mem. 2. 133

Grace days when Bailey wrote, were, (as now) 3 days after the time agreed on for payment of a bill of exchange, in Eng. In other countries more than 3 days.

Forests. The ancients reverenced forests, imagining their Gods (some of them) resided there — from whence, and the natural gloom & silence of the place, the greatest part of the superstition in the world took its rise, things both well meaning men & designing men. Ibid.

Mem. 2. 352

Pitching half pence noticed by Bailey under the word "Hob."

Con 9. 29

Holland, so called because made principally in Holland — chief mart for it is Haerlem, where it is whitened, &c, being wove in other places — various fineness & width.

Con 9. 337

Garlix Holland is 1/2 wide & designed for shirting.
Fine Holland is 1 3/8 " + " for sheeting, aprons, &c. and is not calendered nor whitened with pap like the others. Ibid.

Christianity was first published in cities, and heathenism long remained in villages, after cities were converted; hence pagani the word for villagers, came to signify heathens.

Antiquity. from Bailey's Dictionary. 2 Vol. 1737.

Mus II. 317 Nailing horseshoes on the threshold to keep out
Mus. I. 349. Witches, is a superstitious custom among some people in England: whence it should arise, I cannot learn.

"Hue & Cry" described.

Mis 2. 274 "Goody, ie good-wife, a common appellation of a woman.

Mis. 2. 294 "Mantua, a loose gown worn by women; an upper garment." probably so called from Mantua in Italy.

Mis 2. 294 March now reckoned the third month; but tho it was the first, and is still so reckoned in some ecclesiastical computations; the year beginning March 25th.

Matrosses - in a train of artillery - next in degree under the gunners, and their assistants. &c

Com. 9. 266. Mat - was made of rushes interwoven, as the floor, &c

"Mere - a limit boundary, dividing ploughed lands in a common."

Michaelmas. Sept 29th - in honor of St Michael the Archangel.

All the lands in England, in the survey of Wm. the Conquerer, were found to be 6025 knights fees, of which 2815 belonged to the church; many additions to the church were made after this. Statute of Mortmain against this by Edward I.

Mystic Theology - (illegible transcendentalism)

The Greek Church - does not use music.

Nave of a church - the body of the church, or the place where the
M. 2. 295 people are disposed, reaching from the rail or balluster of the choir to the chief door

Com 9 267 Perruke - "a set of false hair curled & sewed together on a cawl."
M. 2. 294 Pissabed - a flower or plant, dandelion.

Polygamy was not practised in Western Europe, neither before nor since the introduction of Christianity.

"Powdering-Tub - a tub for salting meat."

Gunpowder Treason Day - "a festival observed annually Nov. 5th."

"Ruckoon - a New England animal" &c.

"Safe-guard, a sort of dust-gown, or upper riding garment
M. 2. 296. worn by women"

Mis. 1. 342 Scolding women were to be set in a ducking Stool, &c

"Shingles were cleft of oak, 1 inch thick at one end, made like wedges,
Mis. I. 13 4 or 5 inches broad, and 8 to 12 inches long - used to cover houses,
" 2. 298. churches, &c. instead of tiles or slate.

Spinoza - says all religions are only political engines, to make people obedient to magistrates &c.

Ancient or Old matters — from Bailey's Dictionary, Vol II. 1737

Stocks — to punish offenders, were ordered in every ward of
Com. 9 268 London, 1476, by the mayor.

Pillory — he calls a sort of scaffold for perjurers, cheats, &c to
Misc. 1 342 stand on, by way of punishment.

Throp, Thorp, Trop — at the end of words denotes a village.
Misc 2:139 as Throppe, is village in Saxon.

Lee, Leg, Ley (of leag, Saxon) at the beginning or end of a
Misc. 2. 139 name signifies a field or pasture.

Hurst, at the end of names, or connected with them, denotes
Misc. 2. 139 that the place took its name from a wood or forest — from
Hyrst, Saxon, a wood.

Coat or cot. (cot, Saxon, a hut or cottage) denotes that the
Misc. 2. 249, 130 place to which it is added was named from a cottage, &c

Misc. 2. 139 Ton or tun (in saxon, a hedge or ditch surrounding a place —
hence at the end of names of places, signifies, village, town, &c

Misc. 2. 139 Ham (in Saxon, home, dwelling, &c) home, place of abode, borough, village.
at beginning & end of names.

Misc. 2. 208 Smicket — a woman's inner garment of linen.

Truckle-Bed. a low bed with wheels to run under
Misc. 2. 212 another bed.

Virgula divina, (divining rod) a forked branch of a
Misc. 1. 337 hazeltree, in shape of a Y, by which some pretend
II. 346. to discover
mines, springs, &c. underground.

Watch and Ward — the custom of keeping watch & ward
Misc. 2. 147 in the night in towns & cities was first appointed by
Com. 9 234 Henry III in 13th century.

Weald, Wald, Walt, alone or at the head of names, signify
Misc. 2. 130. that the places are, or were formerly stocked with wood,
from weald or wealt, Saxon.

The English began the year Dec. 25. till Wm. the Conqueror;
year — now March 25 in ecclesiastical & civil courts.
The French began the year Jan. 1. from 1564.
Com. 9. 282.

Old words. from Shakespeare [See 151.

Dollars used by Shakespeare (Macbeth Act I. Scene III) refers to the money of Holland & Germany – not that of Spain. Dollars used in Tempest also. [Illus. 2. 259.

Clocks which struck the hour, mentioned in the same Tragedy – [Illus. 2. 244 [Cong. 280

Clouts – "a boy of clouts" in King John Act III Scene IV [Illus. 2. 244

Ring used for kiss in Merry Wives of Windsor. [Illus. 2. 294

"Venison pasty" in do. [Illus. 2. 295. & 3. 53.

Casement used for window in do. [Illus. 2. 239

Master used for Mr. in do [Illus. 2. 294

"Handle of a fan". – – in do (p. 154.) "Ladies fan" in Henry IV 1st part [Illus. 1. 266 [Illus. 2. 259

Musk as a perfume in garments in do [Cong. 327

"Aqua vitae bottle" – – in do [Cong. 262.

Jerkin; doublet; hose used for breeches; "doublet & hose" was a sleeveless coat that some wore; coat – "doublet three" for ladies Henry IV. [Cong. 332 [Cong. 332

Kerchief used for a head dress, or a cloth to cover the head; hat for women. [Illus. 2. 284

Semi-circled farthingale" shirts, smocks, stockings, socks. [Cong. 332 [Illus. 2. 264

"Greasy napkins" – – "muffler" to cover the face; gown for women [Cong. 332 [Cong. 280 [Illus. 2. 267

"Press, copper, trunk chest, well, vault" in & about a house [Cong. 335

"Sawpit" in Windsor forest. [Cong. 332

Potatoes "Let the sky rain potatoes" (Sweet potatoes said to be all imported to [Illus. 4. 317.

"Snuff in a Bonnet-box – in Henry IV. 1st part [Cong. 277

"Panacetic for an inward bruise – do – in [Illus. 2. 274

"Goodman Adam" in do.

Stock used for stocking in do. by Falstaff – "short cloak" in do [Cong. 332 [Cong. 332

"Old lady's loose gown". do " ("Kirtle & Apron" & "boots" (in 2 part, 332. [Illus. 2. 274

"Sugar candy" used in the treatise do. "Scarecrows" by do. 1st part [Illus. 2. 238 [Illus. 2. 209

"Read in Churches" – referring to warlike papers – Henry IV. 1st Act V

"Slops" (loose lower garments trowsers) in do 2 part. p. 159.

"John Bull" in do. "sea coal fire" in do. [Illus. 2. 236

"Play at quoits" in do. – "watch-case" in do [Cong. 241 [Cong. 240

"woman's tailor" in do (a man who made women's clothes [Illus. 3. 206

"Doublet & round hose" used for this suit Merchant of Venice. [Cong. 332

Bonnet used for a man's head covering in do [Illus. 2. 235

Hat also used, in do. [Illus. 2. 235

Fife & drum used in do

Casement for window in do (they climbed up to look out at the casements) [Illus. 2. 239

"Pancakes" in "As you like it" [Illus. 2. 295

"Petticoat" "coat" used for petticoats in "As you like it" [Cong. 320

"Mistress" – applied to a young lady. in do. [Illus. 2. 294

Doublet & hose" for the dress in do [Cong. 332 [Cong. 320

Battlet. a bittle to beat clothes. – madmen were caged & whipped [Cong. 268

"Dial" carried in the pocket & told the time in do. (was it a watch? [Cong. 281

"Jowled to church with holy bell" – in do. – 7 ages in do.

Tar used for curing wounds &c. on sheep. in do – "Clock" in do

Beans given as "christening" – in do

Armour "basnet unbanded" "hose ungartered" "shoes untied" "sleeves unbuttoned". [Cong. 332

"Buttery" in Taming of the Shrew. – "Ewer" to wash hands & "diaper".

"Turkey cushions bossed with pearl" in do. "Valance" "pewter & brass" –

Hat, Jerkin, breeches & boots, as a suit. Boots, one laced, one buckled. in do [Cong. 332

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Cotton, &c. Feb. 1843.

By H. in Boston Daily Advertiser — same writer as the one on Currency & Prices in 1840

Consumption of the World in 1840, as then estimated. or rather of All Europe & United States.

	Pounds
Great Britain & Ireland	450.000.000
France & the rest of Europe	220.000.000
United States (besides that used in cotton states)	100.000.000
	770.000.000

Great Britain Exports yearly (average of 5 years) 108 millions of pounds of yarn — 7/8 to European continent & 1/8 to India & China — About 100 millions of pounds of yarn, exported to the Continent, is in the above 450 millions consumption of G. Britain, & not in the 220 millions of the continent; though ultimately consumed by the latter. [G. Britain consumption for 5 years averaged between made into yarn — 408 and 409 millions.]

Estimated consumption for 1843 —

	Pounds
Gt Britain	450.000.000
France & rest of Europe	250.000.000
United States	107.000.000
or 267.850 bales at 400 lbs. each.	807.000.000

Crop of Cotton — used in Europe and United States. 5/6 of it raised in US States & more

US. crop in 1839 & 1840 averaged — 2.177.835 bales much greater than any previous year, & than the 2 following. The quantity, estimating bales at 385 lbs, was 838.466.475 lbs.

US. crop in 1841 and 1842 averaged 1,659.259 bales.

For 5 years past the average amount of cotton imported into G. Britain & the Continent from E. & W. Indies, Egypt and Brazil has been about 420.000 bales at 300 lbs or 126 millions of pounds.

	Pounds
The US. Crop for 1843 (raised 1842) estimated at 2 million bales @ 405 lbs each	810.000.000
Importations to Europe from other countries 420,000 bales @ 300 lbs each	126.000.000
	936.000.000
Excess of supply above demand	129.000.000 lbs.

By the crop of 1843 he means the crop raised in 1842 and carried to market chiefly in 1843, though some in 1842. So of the other years.

Cotton &c.

H.L. thinks cotton will decline still more; and that the cotton states will still cultivate as much as they now do because they cannot turn their attention to other articles that are any more profitable. Besides, lands and slaves and the food & clothing of slaves &c. are all declining, and the expense of cultivation will become less than it now is. The planters now sell cotton new home at from 4 to 7 cents; they may have to sell it at 3 to 5 cents & get as much profit as now. 5 cents now is equal to 7 or 8 cents for the last 6 or 8 years. Cotton is not now below its natural price, viz. a remunerating price to the producers.

The consumption of U States in 1839. 40 & 41 has averaged 286.777 bales (besides what is consumed in the interior of the states) at 400 lbs each, or 114.710.800 lbs. but as there has been an over production of manufactured cottons, the consumption of cotton will probably decrease. The last year 1842, was only 267.850 bales or 107.140.000 lbs and he calculates, that 1843 will be less still; he puts it down, however, at the same quantity as 1842.

years ago, cotton was very high; labor saving machinery and other things making in their addition to the consumption, the produce hardly kept pace with the consumption, and prices remained high. They are now depressed up to an opposite extreme.

H.L. says the present "Hard Times" so called, or the reduction of prices, does not arise from an insufficiency of currency, but mostly from a reduction of the moneys of the country from a redundant and unnatural, to a natural and sufficient quantity. As to any want of money, for the proper uses of money, viz for the purposes of interchanging commodities, it is not felt any where, except where there is a deficient or doubtful circulation. When they have banished their trash, good money will flow in, as freely as their wants required. Our fluctuating and superfluous currency & speculating operations, have forced up cotton in years past to unnaturally high prices.

H.L. estimates that the reduction of the circulating medium has made an alteration in the value of money — so that 5 cents in the Southern States is as good as 7½ cents in the 6 or 8 past years — (That is, the general reduction is 1/3 or 33⅓ per cent). In New England where our currency has been sound & stable at the South, money is enhanced in value, so that 3 dollars will procure as many necessaries & comforts as 4 dollars would during the expansion of the currency — (That is, prices have fallen ¼ or 25 per cent.)

The truly Great never seek to display themselves.
Mrs. Child.

Mrs. Child thinks that what is called gallantry
M.R.270. is exhibited in the greatest degree where there
is the greatest corruption of morals.

M.R.306 There are not two Gospels, one for men & one for
woman. Christ's promises & exhortations are
addressed alike to men & women — to be meek,
forgiving, pure in heart, &c. Mrs Child

Mere animal courage is not commended in the
Sermon on the Mount. Men do not speak of the
bravery of Christ, but of his meekness & mildness.
Ibid

The Spirit of Reform does not usually make a
fiery spirit more mild. Luther was the greatest
blackguard, as well as the greatest reformer
of his times; and Milton threw dirt without
stint at Salmasius. Men who feel that they
are in the right are prone to indignation
at those who oppose them. Pioneer.

Common Things.

M.R.246 Native writers neglect those things that would
attract the attention of a stranger. A man
does not notice what he daily witnesses; it is
no singularity to him, though it may be to a
stranger. We know little of the habits of social
intercourse among the Romans, & other nations.
Centuries having elapsed, men begin to look back
& gather up the fragments of the past, as to common
things, and common life. We get some knowledge
of our past habits in England from historians, satirists,
from judicial trials, dramatic scenes, &c. In periods
of conscious revolution & great changes, men like
Holinshed exert themselves to gather what they
can in regard to the habits of Social life that
are passing away. We find however no sustained
record of English civilization — the accounts are
intermittent. It is the same with other nations.
No nation describes itself, or can do so. To see
an object, you must not stand in the centre, but
on the outside. The eye cannot see itself.

(see Hermione, Fortescue & Chamberlayne) Blackwoods Magazine, July 1843.
many leaves back

The English Revolutions [See Guizot, Misc. 7. 361.

3 44. "English men have seldom [both one] thoroughly understood the feud of the great parliamentary war (1642. &c); the very word "rebellion" so often applied to it involves the error of presuming that in its principles, the war was unconstitutional, and in its objects was finally defeated. Whereas the subsequent revolution of 1688-9 was but a resumption of the very same principles and indispensable purposes under more advantageous auspices — was but a re-affirmation of the principal votes from 1642 to 1645. The one capital point of responsibility, virtual though not formally lodged in the crown, and secured through a responsible ministry — that great principle which Charles I once conceded in the case of Lord Strafford, but ever after to his dying day repented & abjured, was at length forever established, and almost by acclamation!"

Blackwoods Ed. Magazine. on "The Aristocracy of England"! July 1843.

Nobility & Gentry. (Blackwood)

Misc. I. 371 & 18.460. England has nobility & gentry, but the nations on the continent have not a gentry; they have high & low nobility, but no word for gentry. At the time of the Revolution, France had 130.000 persons called nobles. France & Germany used to sell titles of nobility to all who would pay for them. The nobles of Spain & Portugal are the most contemptable of any in Europe. — On the continent the military character prevails and overshadows the professional and clerical. "No country on earth shows so much aristocratic feeling as England." (He seems to refer to reverence for the aristocracy, among other classes.)

In the age of Beaumont & Fletcher (say 1600 to 1635) gentlemen kicked & caned their servants; the power to do so was a privilege growing out of the awful distance attached to rank. But the growth of civilization and civil liberty put an end to this, and before 1750 an action of assault would have followed a blow or kick! — Blackwood says: "To have a class in both sexes who toil not, neither do they spin, is the conditio sine qua non for a real nobility!"

Old customs, &c [See Illustr. No 2. 293. Misc. 255

Pope refers to tea & coffee as common beverages. See Rape of the Lock, Canto I. 1712: & just the same in Miss Blount 1715. Bohea in the latter seems used as synonymous with tea. Cups and spoons noticed. The coffee seems to have been burnt at each meal when it was used — was ground in a mill — served up in China — its fine scent as well as taste noticed.

Pope refers to the "napkins white & carbuncled," apparently on the table with the dishes, &c. Satire VI.

Lanthorns were a kind of cupola in the top of buildings — sometimes lighted; sometimes outlets for the smoke.

Illustr. 4. 386.

Lantern — that in which a light is placed to preserve it from wind, &c also the light. R. Dict. Also "a lanterne upon a tour" Gower. "lanterns over the roofs of temples" Holland's Pliny. "Dark lantern" Gay. "Lantern-tower" Walpole.

Lantern — Illustr. 8. 391 and CRESSETS.

Steeple of Bow Church, finished about 1516, had 5 lanterns — one at each corner, one on the top in the middle upon arches. Lights were placed in these in the winter to guide travellers to the city." — This is the church of St Mary le Bow — standing in the centre of London. All born within the sound of its bells are called Cockneys — & are genuine citizens — Bowbell. p. 158.

M. 2. 234

M. 12. 153. The Bell was rung at 9 o'clock every night.

From Shakspeare — Old Customs, &c

M.2.152 "Two glasses" used for 2 hours (meaning hour glass.) Tempest.
M.2.245 "Cockadoodledoo" used for crowing of a cock — do
M.2.254 Ding-dong-bell" — sound of a bell do
Com.g.281 "Winding up a watch" and its striking — noticed in do
"scrape trencher", "wash dish" (s.s. verbs) " " do
M.2.141 "ye straw-hats" — worn by nymphs. do
Cat-o'mountain (with hard) — do
"Over shoes in love" } — 2 Gent. of Verona
"Over boots in love" }
M.2.296 Pound, for sheep, &c do
M.2.244 Madam Silvia" for Miss Silvia [Misc. 2.294 do
M.2.214 "Weathercock on a steeple" — do
Com.g.320 Breeches, codpiece (to breeches). "A round hose is not worth a pin, unless you have a codpiece to stick pins on!" (Hose perhaps for bpieces?) do
M.2.254 A Maid could milk, brew ale, sew, knit, wash & scour, spin. — do.
M.2.264 Farthingale — a dog made water against a woman's farthingale. do
"Sun-expelling mask" was used — when laid aside the sun [do
Com.g.267 burnt her face (Juliet) [Com. 10.442
Portraits were not uncommon. "Periwig" used. do
2.258 "Flax on a distaff" — seemd to be put between legs to spin — 12th Night
"I am sick or not at home" — an excuse to some visitor. do.
2.299 "Squash" used for any thing soft & can be crushed — for green peas in do
Sir Andrew Ague-cheek said he would "beat a Puritan" [
p.35 like a dog. He said he had "no exquisite reason" for
M.7.366 beating a Puritan, "but I have reason good enough." } do
M.2.245 "Black coffin" (white shroud noticed — do
p.154 A high forehead was esteemed in Shakspeare's time: [—
M.2.268 so noticed, compared with a low forehead in preceding plays) [
Bear-baiting — often alluded to do
Com.g.262 "Of works upon him like Aqua vitæ with a midwife". do.
4.95 "I had as lief be a Brownist as a politician." — do
"A pedant that keeps school in the church" — cross-gartered. do
M.2.279 Going to hell, sending to hell, being in hell — familiar expressions, do
C.g.281 "My watch" "tell me it is 2 hours" — says the priest — do
M.2.274 "Thanksgiving before meat" — they asked for peace. Means for measure
M.2.234 Twigs of birch" (also old grave) — to punish children do
C.g.65 China dish, "fruit-dish" "stewed prunes" used in brothels. do
M.2.245 Rebellion of a codpiece" [Com.g.269] — means used for larkey do
"Excellent Ringherman" (a quaint) Much ado, &c.
M.2.278 Fashion of the "hat" according to the "block" do
"Drum & fife". Doublet, an important garment. do
Com.g.332
A gown of cloth of gold, laced with silver, with down-
Com.g.332 sleeves & side sleeves; skirts around; underborne } do
with a bluish tinsel; set with pearls.
Com.g.332 Doublet, cloak, hat, do.
M.2.253 "A stool & cushion" to sit on do
Calf's head, capon, woodcock, & a knife to carve. do
C.g.332 "Doublet & hose" used for the whole dress do

Illegitimate Children – in England

1739. 40. & 41 – 3 years – as registered.

In Lancashire 6172 in 3 years
" Yorkshire W. Riding, 3382 " – do
" Norfolk – 2422 " do
" Surrey – 1066 " do
" Hereford – 681 – do – (I cannot give my authority.)

Old Customs, &c. from Shakspeare without notes –

Serenading, singing under the lady's window was a common custom in Shakspeare's time } All's well that ends well. Midsummer Night's Dream

In that Play, at Athens, in time of King Theseus, Shakspeare makes Theseus talk of nuns living a shady cloister, chanting hymns!! to an incongruity!! "single blessedness" used there. } to an

M.N. 3.2. "Robin Hood" in the same.
Com. 9. 258 "nine men's morris" seems a dance do
H. 9. 282 Calendar "Almanack" examined to see whether a night about would have moonshine } do
W.T. 4.3. 155 "Saweasht" used for peas in some stage of growing do
Mac 2. 166 "Mechanicals that work for bread" spoken of with contempt do
"Both sitting on one cushion" "sampler" used (Mis 2. 298) do
C. M. 4. 332 "Ribbons to your pumps". Dances, masks & music do
Ham. 4. 7. "Onions & garlic used considerably – gave a bad breath do
" 2. 166 Mechanics called "hand-handed men" do
" 2. 244 "Broom to sweep dust" do
"He weeded the corn" love's Labour Lost.
"Supper" ages at 6 o'clock do
M. 2. 245 Alfred called "King of Cockneys" do Com. 9. 320
Mis 2. 220 Ut, re, sol, la, mi, fa – used as notes do
"Chimney-sweepers" "Gingerbread" do
"Revels, dances, masks".
"Armado" hath seen the world."
"Wakes, wassels, meetings, markets, fairs" do
M. 2. 283 "Jack hath not Jill".
M. 2. 252 Cuckoo song, cuckoo, cuckoo, said to displease the married do
M. 2. 245 Owl's song called "to-whit, to-who, tu-whit-tu-who". do
M. 1. 66 Suicides were buried in the highway. All's well that ends well.
Oil was used for a light. "Toothpick" named do
A sword "to dance with".
" 4. 50 "A barber's chair fits all buttocks". do
Wi. 2. 327 "Window of lattice" had a "casement" that would open do
Mac 3. 4. "Salad herbs". "nose-herbs". Feathers in men's hats. do
(Com. 10. 67)
Ham. 7. 177 (Strumpets were every where and females ready to become so, and the men had connexion with them, seemingly without any dishonor.)

Old Customs &c. from Shakespeare (with S. W. Singer's Notes.

"Glasses" were used for drinking. Much ale & sack drunk

Hunting common. Getting drunk common.

Mis 7. 177. An Onion in a napkin to draw tears, "Here one cannot raise a shower of commanded tears" } Taming the Shrew

C.of.332 Doublet stockings & shoes - seem to include a suit } do

Pictures often mentioned - some "wanton pictures" do.

Music common.

Com.of.321 "Ewer, bason & napkin", to wash hands. Mis 2.232 do.

Mis 2.274 "I am your good man". (husband) do.

Com.of.343 "Joint stools" to sit upon (not for feet.) do

"Crowns" a coin often named;

House furniture - Tapestry, Basons & ewers to wash hands, } Singer's Notes to

M.2.269 ivory (see 2.375) cases to had nunny; arras in cypress chests (hangings of tapestries, Courtains?) } do

Counterpoints (counterpanes); costly apparel;

Fine linen, Turkey cushions bound with pearl;

Valance of gold in needlework;

"Pewter & brass & all that belongs to a house or house keeping";

Com. Farm - "100 milch kine"; "120 fat oxen in the stall".

Mis 2.295 "Old fantaloon", in contempt, for an old man. do.

M.of.38 Latin, Greek, Music &c. were taught young Ladies. do.

[Not much English; there was no valuable Eng. literature]

Instrumental Music seems taught mostly.

Mer. 2.220 "Gamut". Notes, re, mi, fa, sol, la.

Com.of.332 Slovenly dress - new suit, old jerkin, old breeches thrice } do

turned; boots that have been candle cases, one buckled, one } do

laced; rusty sword; two broken points do

p.161 Points were tagged laces used in fastening the dress.

Horse, saddle, stirrups; glanders, lampas, farcy, windgalls, } do

spavins, yellows, vives, staggers, bots, sivarus in the

back, shoulder-shotten (these were horse diseases

Half-pike-hilt, head & tail burnt & repaired with tin nuts; } do

gilt 6 times pieced; woman's crupper of velvet with

two letters for her name, & pieced with packthread)

(Garters were worn so that they were visible, and } do.

p.154.158 meant to be. The hose or stocking was garters

below the knee - perhaps sometimes above, & possibly

this garment reached from hips to ankles or lower

Com.of.376 "A bridal dinner" followed a marriage, and

Scotland burneth, Scotland burneth, fire! fire! &c } do.

was a catch older than Shakspeare

Mis 2.283 "Jack & Gill" signify 2 drinking vessels, as well as men and maid. Servant. [both were balm-pots of metal. Knight.]

Com.of.336 "House trimmed, rushes strewed, cobwebs swept", } do

for a wedding supper - also "Carpets laid"

"The Carpets were laid over the tables; the floors

were strewed with rushes". Note Midsummer night.

C.of.332 "Coat" and "jumps", "slippers" - "dresser" do

Fingers - "Our angelots eat with their fingers" Mis } do

Com.of.285 do. washed their hands before & after supper & dinner

Falconry often alluded to.

"Pillow, bolster, sheets, coverlet." "Pies" Com. of. 56

Old Customs &c. from Shakespeare — & Notes

Dunc 2 c 45. "Codpiece" described in "Bulwer's Artificial Changeling." Offensive to modern ears; not so in Shakespeare's days.

Cy 332 Stock — used for Stocking. Lear 9. 320.

Prol. st. Formerly women had to pocket in the fore part of their Lear. 5. 321. Sc. 2 2 96 Sleeve (in the bosom) in which they carried letters, money, &c 2 Gent. of Ver. a. Act III. Scene II.

Salt cellar. The old one was a large piece of plate, generally Wi. 2. 2480 ornamented, with a cover to keep salt clean. Only one on the dinner table, which divided the classes.

Lear 9. 327 Friar Tuck was an associate of Robin Hood & his priest.

Lear 9. 30 False Hair was worn by ladies long before wigs were in fashion. & called periwigs — before 1607.

Cy 151 High Foreheads were accounted beautiful.

"Sir" was formerly applied to priests & ecclesiastics generally, as Lear 9. 334 a title: Dominus in latin being rendered by Sir Note to Merry Wives — first scene.

Lear 9. 224 Carving. "I carved to him at supper time". from an old book

p. 145 Fans — were costly in Shakespeare's time — made of ostrich Edward 1. 266 and other feathers, fixed into handles, some of which were gold, silver, or ivory. Note to Merry Wives. Act II.

Lear 9. 294 Red Lattice Windows denoted an alehouse. In later times Ezekiel " have done the same. Note to same

Lear 9. 262 "Aqua vitæ" said to be Usquebaugh do

Wi 11. 3147. Usual Furniture of Chambers in those days; a standing bed for the master; a truckle bed under it for the servant.

"Primero" — fashionable game of cards in S.'s time.

Lear 9. 72 "Potatoes" (in Merry Wives) were sweet potatoes imported from Spain & Canaries — imported before common potatoe in 1586.

Lear 9. 72 "Kissing Comfits" were made of sweet potatoes, eringo roots, &c.

Lear 9. 72 "Pissing on his Tallow" — to grow lean, as the hairs do in the rutting time" —

Lear 9. 29 A large Top was formerly kept in every village for peasants to whip in frosty weather, to keep them warm and out of mischief. "Town Top" used sometimes

Wi 11. 252 "Parish Top" used by S. in 12th Night.

Lear 8. 306 Shakspeare's Age. "Neither too much delicacy nor too much decency was the characteristic of this age". Note to 12th Night.

p. 31 Points were laces which fastened the hose or breeches." do.

Female Parts in S's time were played by boys. There Wi 11. 349 were no actresses.

Garters rich & expensive were worn below the knee, and Ri 158. 153. sometimes crossed on the leg [These garters seem to have been Lear 9. 321. in sight, & that stocking apparently went above the knee].

Trunks were part of the furniture of apartments — and Lear 9. 335 sometimes were ornamented. Note to 12th Night

Wi 11. 353 H 2. 212 6.

Old Customs &c from Notes on Shakspeare (by S. W. Singer.)

Ill. 2 233. "Bay Windows" were large projecting windows (seem to have been rounded, like half a cylinder—I cannot explain)

"Houses of resort" (brothels) were in the suburbs of towns.
Con. q. 329 At Zeblech (as ordered) "common women" to be put to the utmost ends of towns, where least peril by fire is".
The licensed brothels of Vienna are now in the suburbs.

Note to Measure for Measure

"Bay" was the space between two cross beams in a
Ill. 2. 233 barn or house. A building twice cross'd by beams was a building of three bays, so called. Some suppose a bay-window extended from a beam below to one above, as long as the bay was wide.

measure, &c

Ill 2 232 Barbers' Shops were places of great resort for idlers &c
"Smoking a musty room". The neglect of cleanliness
Con. q 336 among our ancestors renders this necessary.

Note to Much Ado about Nothing

Mus 2. 271. Orchard in S.'s time signified a Garden
Ms. p. 154 Hair was dyed, & false hair worn in Sh.'s time.
Mus 1. 75 Silver half pence were current in " "

Those who refused to plead to an indictment were
Mus 1. 66. pressed to death by heavy weights laid on the stomach.

A writer 1606, rebuking the fashions, says they are indebted to Denmark for the codpiece; to France for the collar of the doublet & the belly; to Italy for the wing & narrow sleeve; to Spain for the huge slops; to Utrecht for the short waist (of the doublet); to Poland for the boots. — Note

" p. 159 "Slops" were large loose breeches or trowsers. Note
"Tire" a head dress.
"Candle-waster" a book-worm. (Midsummer's Night Dream
Baldness was supposed to be caused by the French disease.
"Pottage in the pot" cheese, butter & ale — were used. Note
Ill. 4. 215 "Roasted crab" was the wild crab-apple.
p. 152 "A squash is an immature peascod" "
Con. q. 177. "Snuff" the cinder of a candle; hasty anger

Marriages. Formerly this ceremony was used at all mar-
Mus 4. 215 riages, viz the bridebed was sprinkled with consecrated "field-dew" & the room blessed in order that the children might be free from blemish, & peace prevail. — See end of Midsummers Night D.

Clocks were imported from Germany in S.'s time.
Con. q. 280 were intricate & clumsy & often out of order.

Note to Love's Labor Lost.

Old Customs &c. from Notes on Shakspeare

Caps. 1571. Elizabeth Parliament ordered that all above 6 years (except nobility & some others) should wear woollen caps on Sundays & Holidays. Penalty 10 groats. This was to help the cappers &c.
Mus. 2. 238
Note to Love's Labor Lost.

"Whalesbone" of Shakspeare. This was the tooth of the
Mus. 2. 288 horse-whale or walrus — now superseded by ivory.

Hats were formerly worn in dinner time!
Mus. 2. 278
Merchant of Venice Act III Sc. V

Mus. 2. 295 "Pantaloon" (in 7 ages) means an old man in slippers.

Napkin and Handkerchief were the same thing
Com. 9. 321. in Shakspeare's time (to wipe sweat)
Note to As you like it

Mus. 2. 235 Boots. The top in Sh.'s time turned down & hung loosely over the leg — called the ruff — often fringed.

" " " "Chestnut in a farmer's fire", made much noise
Taming the Shrew

Notes on "Taming the Shrew" — continued from 2 leaves back 153, 2.

Com. 9. 332 "Silken coat, caps, goldrings, ruffs, cuffs, farthingales, scarfs, fans, furrey, bracelets, beads" — gown (Do)
(seven articles for Katherine.)

Mus. 2. 277 A "Haberdasher" and also "Tailor," brought forward (Do)
Com. 7. 360 [A man tailor for to make ladies' gowns, &c
The Tailor says "you bid me make it [the gown] orderly and well & according to the fashion & the time". The gown
Note (Com. 9. 332 & No. 5. 215) for Katherine, the Shrew] was to be "loose-bodied", "with a small
Taming Shrew capes" "with a trunk sleeve", "the sleeves curiously cut" all
made by man or men.]
The Haberdasher brought a cap made for Katherine —

Mus. 2. 291 Knocking at the door, occurs: seems common.

Com. 9. 332 "Silken doublet" "velvet hose", "scarlet cloak"
" " "Capdivin hat" (a sugar loaf hat.)

" 3. 62 "Banquet" was like a dessert, of cakes, sweetmeats, fruits, &c
Mus. 2. 295 " "tailor fire"

Mus. 2. 252 Cuckolds & horned husbands were plenty; and
" 3. 56 frequently the theme of some of the actors.

Mus. 2. 242 "A bearing cloth" is the mantle of fine cloth in which a child is carried to be baptized. Winter's Tale
" 3. 303 Shakspeare makes a ship arrive in Bohemia! Note
" 3. 334

Things for a sheepshearing feast — Sugar, currants,
Mus. 2. 208 rice, warden pies (wardens were large pears, now called
2. 298. baking pears) colored with saffron, mace, dates & nutmegs
4. 225. ginger, prunes, raisins of the sun. (Do)
" 3. 54
16. 152
[Richardson has shearing time, shearing day, sheepshearing, &c in his examples.

Old Customs, &c. from Notes to Shakespeare

Flowers named by Perdita in Winters Tale
Lear 4.6.67 daffodils, violets, primroses, oxlips, crown imperial, lillies, flower de luce, — Rosemary & Rue! herbs, — carnations, gillyflowers, lavender, mints, savory, marjoram, marygolds, &c.

Milliner "The trade of a milliner was formerly carried
Lear 4.270 on by men exclusively". Note to Winters Tale.
(A man milliner alluded to in the text.)

Pedlers & Goods were about in Shakspeares Days: One
Ado 2.290 noticed in Winters Tale had songs & lovesongs for sale —
Ado 3.382 "so without bawdry which is strange" — (referring to lovesongs)
Ado 11.355 "with a hie dildo dill and a dildo doe," is the burden of one.
He had ribbands of all colors, points (laces with tags), inkles, (tapes)
Cadelisses (ferret or worsted lace), cambrics, (linens), sleevehand
(cuffs or wristband) of a smock & work about the bosome of it.
He sung over his goods; "you would think a smock were
a she angel", he chants so to the sleevehand & the work about the square
on it (smock.)
He sung Ballads or songs that were for sale.
He had cypress (black), gloves, masks for faces, bracelets,
amber necklaces, gewgaws, Sweetmeats, pins,
poking sticks of steel, (used for starching & setting of ruffs)
Poking sticks used by laundresses — had hers wood or bone.
He had sweet or perfumed gloves — there were much
esteemed in Shakspeare time. — He had tapes, lace,
silk, thread, &c.

Ballads - "all extraordinary events were turned into
Ado 2, 231, ballads" in those days. Some ballads he had for sale
Ado 3.336. told huge stories, according to his boasts & the notes.

Lear 3.21 (Ladies' Hats were evidently like men's hats).

Officers of a household, were servants. (See offices below.

Mids. 1.75 Elizabeth coined 3 pennys, 1½ pennys & 3 farthing pieces of silver.
They were very thin.

"Good den", is good evening.

"your worship" was the regular address to a knight } Note to
Lear 3.27.334 or Esquire in Shakspeares time, as your honor } King
was to a lord" } John

"Answer like an A.B.C. book". "An A.B.C. or absey- } do
Ado 2.125. book, as it was then called, was a catechism". }

Lear 4.332 Right & Left Shoes alluded to in King John Act IV. Scene II. } do
The fashion having come again, he explains the meaning.

"Offices" in old English mansions were the rooms for
Twel. 1.95 provisions, bread, wine, ale, &c. and for cooking. They were } do
within the house, on the ground floor, and nearly
adjoining each other.

"Subterraneous Rooms" there were none till reign of Charles I.
about the middle of it. [Were there not cellars?

Old Customs &c. from Notes to Shakspeare

"Courtesying, the act of reverence, now confined to women, was anciently practised by men". Notes to Richard II
2.250.

Divine Right of Kings, & Passive Obedience of Subjects } Expended in strong terms in Richard II & by him and by bishop of Carlisle.

"Cousin" was a common address to nephews & nieces and grandchildren. Notes to Henry IV. Part I
Misc 2.250

The Freeholder or Yeoman in Elizabeth's days was above a Vassal, but not a gentleman; he was the Franklin of those days.
Misc 2. 79

p 154 Garters were worn in sight & were often of rich materials.

"The Calvinists were distinguished for their love of psalmody." Weavers considered good singers & tailors
Misc 2. 294. Notes to Henry IV. Pt II

M. 2.255 Bombast was Cotton, used for stuffing clothes, do

M. 2.235 "Bolting-Hutch", a machine to separate flour from bran &c. do.

M. 2. 336 "Rushes." It was long the custom to strew the floors
Misc 2. 225. with rushes. "On the rushes lay you down."

"Shirts of Holland-linen" were costly — Stubbes says
M. 2. 208 16s. 20s. 40s. 5£ 20 nobles (6/8 each) was paid.
Cheapest cost from a crown (5/) to a noble (6/8)

p 150 "Cockneys". "Londoners and all within the sound
M. 2. 245 of Bow bell are in reproach called Cockneys,
and eaters of buttered toasts." Morysons 1617

[Piss Doctors.] Formerly apothecaries & doctors, or many of them, pretended to judge of the disease of their patients by the urine. "What says the doctor to my water?"
Henry IV. Scene II. Act V Part II

Quacks & Impostors were abundant in Shakspeare's time. Sir Thos. Brown's "Vulgar Errors" notices these things.

"Old St Paul's Church" in London was a constant place of resort for business & amusement (inside, in the body) & frequented by all sorts of idlers, as well as businessmen

Coster-monger times are petty peddling times, when the prevalence of trade has produced that meanness that rates the merit of every thing by money!"
Note to Henry IV. 2d Part

p 94 "Red Lattice" — alehouse window. Note to do.

p 8 "Ancient is he that carry-eth the colors to a company of foot soldiers, an Ensign-bearer"
[There was in a Company, a Captain, Lieutenant, an Ancient, or Ensign] Pistol was Falstaff's Ancient.

Misc. 2. 146. 230
Con. Misc. 1. 343.

Old customs &c. from Notes on Shakespeare.

An Alarum or Larum was sometimes called a
Com. 9. 281. Watch, and had an iron case. Henry IV. 2 part
It was of iron.
A Watch-case was sometimes the case of a watch-light.
"A common larum bell" – expression of King Henry.

Trainings. Men were trained & exercised in
Shakspeare's time, about London.
4000 were trained at Mile End Green 1585
6000 were trained there under Captains 1599

Mines & hoards of Gold were supposed to be kept or
M. 4. 55 guarded by a devil. Henry IV. 2 part

Playing upon words seems highly admired in
Shakspeare's age. Note

The Course of Justice was corrupt in Shakspeare's
Mus. 1. 64 2. 288. time. Sir Nicholas Bacon complains of the
venality of Justices, who acquitted for gain
and punished through malice, 1559 & 1571.
In 1601 it was said in the House of Commons, that
"a Justice of the Peace was one who for half a
dozen chickens would dispense with a dozen
penal statutes," &c Henry IV. 2 part

"Dead as a nail in door" says Pistol. Stevens says
Mus. 2. 295 this proverbial expression refers to the nail in
ancient doors on which the knocker strikes.
Were knockers used? M. 2. 190

"The Slattery & rush-strewed chambers rendered
Com. 9. 336. Mus. 4. 225. cesspits or firepans, in which coarse perfumes
were burnt, most necessary utensils." H IV.

Bedfellow. Kings & Great men had bedfellows, or
M. 11. 326 2. 226. slept two in a bed (two men) in my time. This
custom continued till Cromwell's time or later.
(The Note says "this custom now appears strange & unseemly
to us?

A Muffler was a fold of linen used to conceal a woman's face,
Com. 9. 225. (a certain part of dress worn by women) Note to Henry V

Trowsers } Pantaloons } Somebody says: "their bright trowsers were long
Pantaloons, exactly fitted to the shape".
Mus. 4. 314 Bulwer 1653 says "Irish Trossers too manifestly
discover the dimensions of every part". Sometimes
called long hose. Note to Henry V

Misc. 2. 212. 295
Grey in Notes on Hudibras (a trouser) pantaloons) says "pantaloons are breeches
and stockings fastened together, both of the same piece".

Slops. see p. 155. Slop. Something that slips on easily, any large unshapely garment – R.
" 155 Slop, a sea-trouser with slops R.

Old Customs, &c. pomotes to Shakspeare.

Ghosts & Apparitions
Misc. 2. 187.

"In the superstitious age of Elizabeth and James I, the belief in the existence of Ghosts & Apparitions was nearly universal". Life of Sh. by Ch. Symmons D.D.

(Shakspeare's Morality is praised, even by those who admit his immoralities. Rev. Charles Symmons D.D. admits that he was "blindly attached to an unprincipled woman" who preferred another; & that he had a child by John Davenant's wife; or at least had intercourse with her. The Rev. gentleman is inclined to excuse these "two instances of his frailty", and says that "in the age in which he lived these errors of his human weakness did not diminish" the respect, love & admiration felt for his nobility, ingenuity & genius)

Symmons calls Shakspeare's age, "gross & indelicate".

Shakspeare took his stories from many quarters;—
S. 304 2. 143. from Italian novels; histories; old story books; old plays: even from old ballads. Symmons.

(Many books are quoted in the Notes to Shakspeare, from which it is evident that numerous books were published in England before 1600 (and between 1600 and 1630,) in the English language—say 1560 to 1600. Many of these were strange stories, as improbable as the Arabian Nights, full of superstition, ghosts, fairies, & impossible adventures. Some were true histories in the main, but even these had mingled fable with history, & contained many incredible relations.)
Mis. 7 402

After Shakspeare retired from the Stage & from London, he entirely neglected his admirable works; knew them from his thought, & felt no solicitude what became of them. They had given him a competent fortune and he sought from them nothing more. Some were printed before he retired, but mutilated & deformed; others were in prompters' hands unprinted. He left them all, to their fate & did nothing to correct or amend the printed or unprinted works. Symmons,

"The nation knew little & cared less about Shakspeare". do.

Esc back 145. 157. &c. See Misc. No 2. 140.

Old customs, &c Strictures of Garments. Con. 10 474

The Points, so often alluded to in Shakspeare Misc 2. 296. were pieces of string about 8 inches long, formed of 3 strands of yarn of various colors, twisted together, and tagged at the ends with bits of tin plate. Their use was to tie together garments on different parts of the body, particularly breeches, or hose as they called them. Buttons were introduced with the leather doublet Cong 298 or jerkin; and in time, points became useless.

Rees Enc.

of Lace is a string or cord, used to fasten garments. Webster.
of Point is a string with a tag at the end. do.
Silver tags are mentioned by B. & F.

See Lace, Misc 2. 294. 147.
See page 154 when it is said "Points were laces," &c see Misc 2. 144.
see page 157 where the said Points are tagged laces.

Points in Book of Rates 1660 — Misc 6 Con. 2. 256.

Points of Thread 10s. a great gross
Points of Capilon 40s. a gross. 1640
Points of fine Silk. 20s. gross.
Points of Leather on board 6d gross.

Points & Laces in England.

Mis. 6. 191. Almain — 20 doz Leather points 3/4 (2 doz) 26 doz Thread do 8/ (4 doz
in C. 178 Gulick 1662. Many grosses. Lace at 24/ + 40/ gross 2 & 3/4 doz
6 doz silk & gold Lace at 7/ doz
M 6. 184. Rusty Laces by doz. Silk Laces 3/ + 3/4 doz
6 18. " 1 gro. Laces & Points 4/6 (1/2 doz) 10 reg leather Points at 6d
Con a. 59. Seneh, 3 Thread laces 2/ 1 doz. Points 6/ 1640
M. 6. 173. Webb. 4 gross silk laces. also 6 gro Thread Laces @ 8/ gro
6. 190. Almain 2 doz Silk Laces 6/
" " same 2 2 doz. White Points @ 3d 4/6
6. 186. Counting Ribine 20/ [ribbon to make points of?
6. 186 3 doz Thread laces.
6. 384 Silk Points estimated by the yard 1688 — just as lace was.
6. 371 In Gross Laces 9/. Ferret laces 3/ doz
M 13. 292. 1663. 6 doz Thread Laces 6/
M 13 292. 1694. 21 Silk Laces 6/ 24 half Silk Laces 3d. 3 doz. Worsted Laces 1/
M. 13 294. 1694. 11 doz Silk Laces 24/ doz. 1 Gro. Thread Laces 6/ + 1 Gro 5/.
M. 14. 164. 297. Fine Laces 18 doz. 6 3/4 doz 3 yard Laces @ 15/ doz
4 doz 2 yard Laces @ 9/ doz. 14 Silk ferret Laces @ 5d ea

Turkies — [Am. Nat. History, No 2. 76. 77. Nat Hist 1 22

Used to be very numerous in about Northampton, on the hills &c. Mr C Warner says they were plenty 45 years ago, or in 1800. He used to shoot many — once killed two at a shot, one weighing 18 lbs (largest he ever killed) and one 12. — Elijah Allen, Jr. a great turkey shooter — one killed 3 at a shot weighing 60 lbs. The largest was one 20 lbs. Mr Warner never heard of one killed about here weighing much over 20 lbs, or so high as 25. They were killed with long shot. The Gobbling used often to be heard. They find on acorns, beech nuts, & other things — sometimes injured wheat very standing, were gleaners after harvest, and damaged Indian corn considerable. Elijah Pepper Hill

Mr Warner's Grandfather had seen hundreds of turkies together — Turkies are still found on Mt Tom and Holyoke pretty plenty.

Our black capped Titmouse or Tomtit a winter bird (also called Chickadee.) Seems to say — chick-a-day-day. } is Parus atricapillus; and in England there is one of the same common & Linnaean name. Has white-saw scales.

Cedar bird — with a crest, that devours cherries, &c. or Bombycilla Carolinensis — The European B. garrula is similar but not the same.

Cuckoo (Coccyzus Americanus.) is defficient how the european. — does not lay eggs in other nests. The note of the male is analagous to that of the European, but more feeble.

Night hawk — Caprimulgus Virginianus — seems very similar to the C. Europaeus in its appearance & habits; perhaps in some respects different. (The Whip-poor-will is much smaller than it makes, not noticed as belonging to either kind.)

Winter birds [Wilson Nat. Hist. 1. 84. Nat. Hist. 1. 84. Am. Nat. Hist. 1. 299. M. 15. 229

The crow, blue-jay, snowbirds (more than one species), chickadee, (Pileated (capped) woodpecker, speckled woodpecker, some kinds of hawks and owls, wild turkey, Partridge, quail, remain in Massachusetts during the winter. Snowbirds come from the north at beginning of winter or before. Some hawks and owls spend the summer to the north, and the winter here. Nuthatches, 2 species, winter here. Occasionally a few robins, larks & yellowbirds (Am. Goldfinch) winter here. — Most of them migrate.

Bird shooting. "I dare in a community are a privileged order, who pay little reverence to the law." "Killing birds is unpleasant for any one." Nat. Hist. of Mass. W. Bryant

W. P. C. Peabody.

Fish. (From Dr. Storer's Report to Mass. Legislature)

Our Massachusetts Codfish is different from that of Europe and the Newfoundland banks. — taken all the year.

Our Haddock has same Linnean name as English Haddock

Cornfood — are small — many caught — 12 inches long or less. not known in Europe.

Pollock has a different Linnean name.

Hake, same as European Hake; Cusk same as European

do one species is Americanus. Flounder is American & English.

Halibut — seems American — excellent fish. English have halibut also.

Common eel is American — caught in salt & fresh water — English have only

Lamprey. (or Lamper-eel, Scotch call them) — ours seems of different species from the English.

Perch ours has a different specific name from the English.

Bass. do — do. Mackerel. do. do.

Common Sucker — is American. also the Shiner & Dace.

Minnows, — little things in our brooks — an American name species.

Pickerel — American English have Pike.

Salmon — has same Latin name as English — dams have almost driven it from the state. In 1795, it was abundant in Merrimack river and the usual price was 8 cts a pound. In 1820, many were still caught there. Price has late years risen so much that salmon varies from 20 cts to 2 dollars a pound.

Common brook trout — has different name from English,

Smelt — has different name. 750.000 dozen taken yearly at Watertown

Common Herring — has different specific name from European.

Spring Herring or alewife — different Genus & species from the other. is American. More common than the other, but dams have lessened their number very much. They are of the same genus (Alosa) as shad.

Shad — still taken in many Mass. rivers — sell in Boston from 12½ to 50 cents each. They & alewives go up rivers the whole of May — their greatest run is when apple trees are in full blossom. The old shad return in August; they spawn in September. Shad weigh from 1 to 4 lbs. Our Shad is probably same as English, but there it is Clupea alosa. ours Alosa vulgaris.

The English take with the angle rod, Salmon old & young, Smelt, mullet, trout, pike, loach, roach, minnow, perch, stickleback, eels, grayling, barbel, carp, Gudgeon, tench, chub, Dace or Dart, Rud, bleak, bream, ruff, bullhead.

Merrimac salmon weigh 9 to 12. & 16 to 22 lbs. One weighed 34 pounds. The English salmon are larger or rather thicker. 50 or 60 lbs sometimes

1864 Animals seen E. Emmons Report

Our bats have different Latin names from European

Also our Moles. Bears we have only one species. (in 6th year)

Our Raccoon is not found in Europe. Our Wolf is same as European.

Foxes, red & grey; the latter has an American name & species.

Lynx, 2 kinds, seem American; one is called wild cat

Fisher, Marten, Mink, Weasel — may be same as Europe, may not.

Otter - ours is American. Skunk is American. Beaver is European

Muskrat - seems American - burrows in banks of ponds, &c.

Our Hare is American - 2 sorts; one sort is white in winter; No rabbits here.

Common mouse - same as European - supposed to be imported -
Ed. Enc. says it is said to have been unknown in A. till Europeans carried it

Black Rat - like that of Europe - some suppose it imported; others, not.
It has been driven from some places, by Brown Rat, as is supposed.
Emmons never saw any except about a mill at Williamstown.

Brown Rat or Norway Rat (first known in England about 1730.
has there thinned the numbers of the black rat. Is however
unknown in Norway. Appeared at Paris about 1750.
Was imported into America by Europeans: and on a boat's voyage)
Ed Enc.

Woodchuck, a species of Marmot - different from European.

Squirrels - Little grey - Grey or Fox; Black; Red; Striped; Flying.
(They are in Europe Red Squirrels similar to ours, also other
squirrels, including flying ones. But ours all have different
specific names.)

Porcupine - ours a different species from European

Moose (is same as Elk) & Reindeer or Caribou - are European.

Fallow Deer (Cervus Virginianus) is some different from the English.
This was the common deer of New England - perhaps the only one.
The European Fallow deer is Cervus dama.

Reptiles. (Dr Storer.)

Our Tortoises - most of them, have names different from European: not all.

Our Snakes - most of them have Latin names given by Linnaeus.

Rattle Snake is American.

Bull frogs - is American - some are 12 inches long, body & legs.

Other kinds may be American.

Our Tree toad " " Do. (Many tree frogs in Europe; not in England.
Our Peeping Hyla is a tree toad or frog, but most species are American. E. Enc.
Our common Toad has an American name - only one kind in
Massachusetts — Many kinds elsewhere.

Insects in Massachusetts, by Thads. W. Harris, 1841.

Mass. 2 280.

1 Coleoptera — * i.e. not Spiders. They are under a quite different system.

1 Beetles — many sorts — Their wings are covered & concealed by a pair of horny cases or shells. Called Coleoptera. Their young are grubs. — Rose bugs, cock-chaffers, horn-bugs, stag beetles, flying bulls, are beetles. The three latter fly in the night & enter houses. The borer beetle appears in July & the beginning of August. Some beetles are borers into wood. There are 60 kinds of spring beetles in Mass. Weevils are beetles. The pea bug is a pea-weevil — many of their grubs are in the green peas. These are American but have been carried to Europe. Beetle grubs do much damage. Weevil-grubs hurt or destroy plums, peaches, cherries, &c while green. The striped bug, or cucumber bug is a beetle. There is also the cucumber flea beetle, a little, black, jumping, insect — several species. Canthardes on potatoe vines &c are beetles.

Cucumber bugs

2 Orthoptera or straight wings — includes cockroaches, crickets, grasshoppers, locusts, &c. Their upper wings overlap a little on the back, and the two larger thin wings are folded in plaits like a fan. The young resemble the old but want wings. They are divided into: —

Runners, as earwigs, & cockroaches. — Cockroaches we have in great numbers & imported ones in the ships. m. 3. 87.

Graspers, as praying-mantes or soothsayers.

Walkers, as spectres, or walking sticks, &c.

Jumpers, as crickets, grass hoppers, & locusts.

Cricket. We have no house-Crickets in America — our species inhabit gardens & fields & enter our houses only by accident. Crickets are nocturnal insects mostly. Males only are musical. the females have no instrument to produce sounds. The noise is made by the wing covers, which overlap, one being shuffled against the other lengthwise. The cricket shrilly, does not sing. The name is from the creaking noise — creaket. m. 3 87 " 3 /1

Their creaking begins about the end of summer (latter end of August) and the continued monotonous sounds are kept up the whole night during Autumn — wearisome & sad.

Grasshopper — The males only are musical — and that by the friction of the overlapping wing-covers — Most (that he calls 'grass hoppers) are green. — Are nocturnal, or at least more active by night than by day

Katy-dids are green grasshoppers. head obtuse. The musical organs of the males are 2 taborets, on the overlapping portion of each wing cover: their friction makes 2 or 3 distinct sounds. They are silent by day, & concealed among the leaves of trees. At night the males begin the tell-tale call to their silent mates. may be heard 3/4 of a mile in a still night. They begin at twilight and groves resound all night "Katy-did, she did". The body is an inch long — the whole 2½ inches — most perfect in Sept & Oct. m. 2. 288 (Hist. Book) Sept. 1. 1845

Insects—continued

Locusts (he includes in these our large brown, and shorter yellow striped grasshoppers, & some others.)

Red-legged, small, (Acrydium femur-rubrum) sometimes do great damage in Mass. 1749. & 1754; in the whole country 1743 and 1756. Days of fasting were appointed, &c. Some places have been ravaged by them in late years. They have red legs, yellow line on each side of the body, &c. are from 3/4 to an inch in length—expands 1¼ to 1¾ inch. Is diffused through the U.S. & often injurious to vegetation.

Yellow Striped Locust, (Acrydium flavo-vittatum) is very common in Mass.—length 1 to 1¼ inch. The red legged comes to maturity the latter part of July: the yellow striped about the 1st of August.

(The above & several others, always called Grasshoppers—

Locusts Proper—he puts down many species. (These also called grasshoppers, most of them. One is our common large brown grasshopper—length 1 to 1¼ inch: expands 2¾ to 3¼ inches.)

3 Hemipters (Bugs, locusts, plant-lice, &c.). They have a horny beak for suction, four wings, two above the other—

1 The bugs belong here—the black squash bugs, bed bugs, fruit bugs, water bugs,

2 Harvest flies—The 17 years Locust is just down here—Grow heads, large conveyances, &c. These are the Common LOCUSTS of U.S. States. The males have a curious musical apparatus, & emit a very loud burring kind of noise—may be heard a mile. One kind remains 17 years in a grub-like state. (Cicada Septendecim). Has been observed in S.E. part of Mass. not in rest of state. Appeared at Plymouth 1633. At Plymouth, Sandwich, &c 1787. 1804. 1821. They appear at different places in different years.

* In Mass. 1749. 1766. 1783. 1800. 1817. 1834 Again 1851.
In Pennsylvania 1715. 1766. 1783 &c. —New Jersey 1826.
(Requires a detailed account of this insect).
There are several other kinds of Harvest flies, and many Tree Hoppers—

3 Plant-lice—very numerous—many sorts.
Bark-lice Or

* Kalm hears a "shrill" deafening song" in Pa. 1749 same as above. Misc. 3. 98

4 Lepidoptera – Butterflies. Hawk-moths. Moths.
Caterpillars are the young of all butterflies and moths; Over 500 species are known in Mass.
1 Butterflies fly by day; Moths mostly fly by night; a few by day.
2 Hawk moths – named Sphinx. by Linnaeus.
3 Moths – they include those called millers or night butterflies. The caterpillars of all 3 do much damage, but those of the moths are the most destructive to trees, fruits, &c.
The apple tree caterpillar belongs to a moth that often M. 3.87 flies into the house – an different from European. 3.144
They are hatched latter part of April or fore part of May, & begin to leave the trees from June 1 to 15.
M. 3.144 Cut worms belong here – so called because they ups out of the ground in the night & cut off tender plants, as cabbages, beans, corn, &c. they belong to several kinds of moths. They are naked caterpillars.
The Canker worm, Apple worms that are hatched & live in apples, the worms that destroy clothing, grain moths, &c. belong here. Apple worms were imported with the fruit.

5 Hymenoptera. Larvae mostly maggot-like – some not.
Saw-flies, Ants, wasps, Bees, ~~flies~~, Ichneumons, gall flies, Ichneumon flies. & many more are included.

6 Diptera (or two winged) – Mosquitos, gnats, flies, &c. The larvae are maggots. They have a proboscis or sucker.
Several kinds of house & cattle flies – there are flesh flies, house flies, dung-flies, flower flies, fruit-flies, cheese flies &c
A large buzzing fly, & some others, fly-blow meat – one is of a blue-green color. Stable fly is different.
Houseflies begins to appear in houses in July – becomes Misc 1.298 abundant in September, & remains till cold weather.
They are bred in dung, when the eggs are laid (the sun hatches.)
Strong green tea well sweetened will kill them.
Small flies fly-blow cheese. Hessian fly, bot-fly, &c belong here,
M 3.87 Fleas are wingless flies. Whut flies are gnats or midges.

6 Neuroptera – Dragon flies, Lace-winged flies, May-flies Ant-lion, Day-fly, White-ants, wood lice, wood ticks, death watch, &c.
[See Insects in Institutes in London. &c

Lice about persons [Misc 2.294 · M. 8.355. 31?
1, Crab or body louse – never on head – on bodies of unclean.
2 Clothes louse – comes to skin but lives in folds & seams.
3 Head Louse, only on head – of great fecundity. One on a voyage S. to N. Thinks many things will kill them. – Webster's Dom. Encyclopedia
Pediculus humanus is No 3, & perhaps No. 2.
Cimex lectularius, is bedbug common in Europe.
Pulex – is a flea. Culex is a gnat and mosquito.